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THE

HISTORY OF CANAAN

NEW HAMPSHIRE

Pt 1

BY

WILLIAM ALLEN WALLACE

EDITED BY

JAMES BURNS WALLACE

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Concord, N. H.

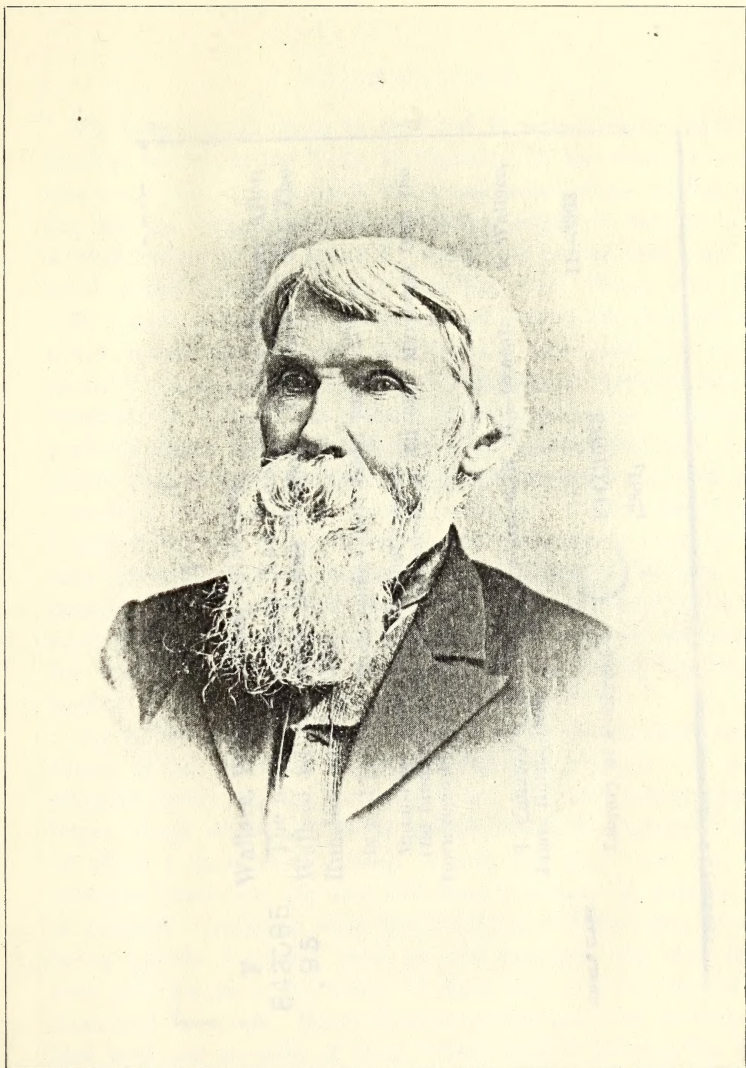
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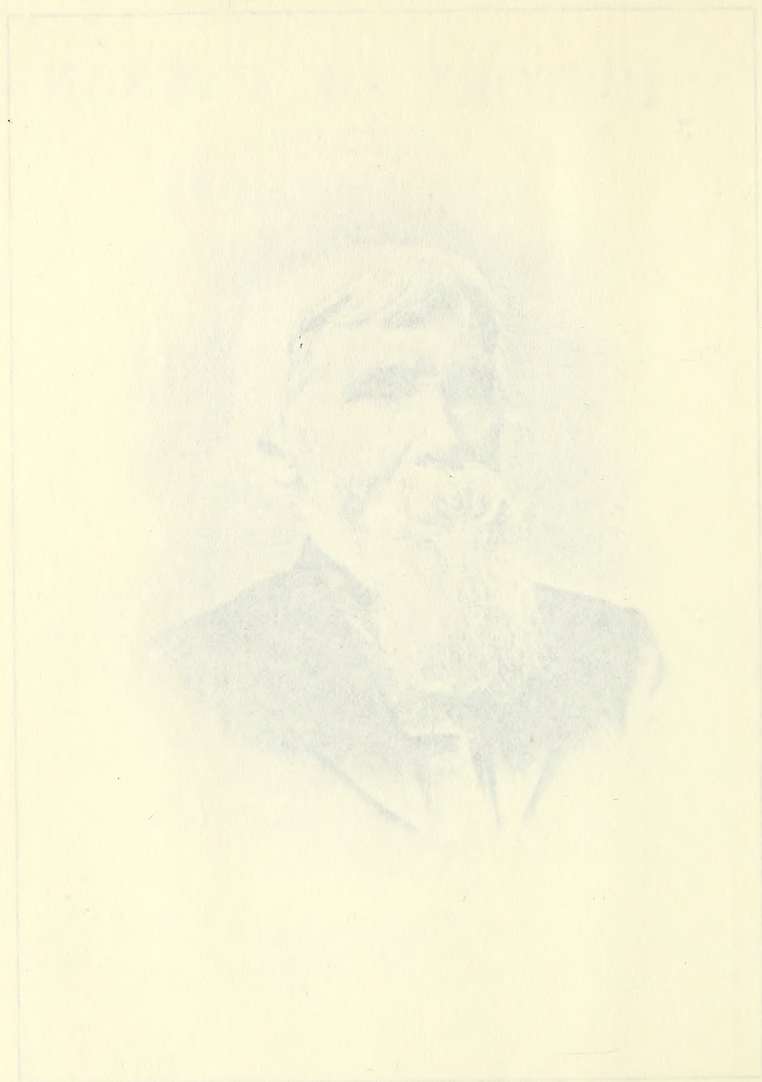
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William A. Wallace

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EDITOR'S NOTE.

My father at his death in 1893 left in manuscript a partially finished history of the Town of Canaan. It has been my intention since that time to print it. I remember of my mother saying that my father had said the history would all have to be rewritten before it was printed. I did not realize then, and not until within a few years, how true that was. Every year since 1893 I have spent more or less time in getting the material into shape, every year realizing how little I knew and how incompetent I was to perform the task. The mass of material, and the condition in which it was, seemed to me stupendous. Not in the slightest degree familiar with any of the past of the town, being absent from it from the time I was thirteen years old, with only periodical visits at home during vacation. During these times I took no interest in my father's work. For thirty years he had been accumulating the material. A good part of it was from personal observation but much of it was obtained from the reminiscences of old people, indefatigable search in old garrets for letters, books, deeds, diaries, scraps, anything that would lead to a clew on some forgotten incident.

My father says of himself: "I grew up to strong youth on the shores of the beautiful pond that fronts our street. It was a pleasant resort for thoughtful people. Old and young used to linger about there, and many confidences were imparted, some of which I shall never reveal. I was very near, and was conscious of much that was said and done in society, in politics, and in religion. Opinions were freely expressed before me, because, being merely a duplex tree, no one supposed my ears might ever give tongue to my voice. I made note of many things and treasured them up. Some of these events occurred so long ago that it is safe to write of them. They had an interest for those who took part in them as similar events have today, and formed epochs in men's lives."

In my youth I spent days riding over the hills with him in search of anything about Canaan, visiting the old graveyards. He rarely trusted to his memory, which is fortunate in some

respects, for he had a very powerful remembrance of all events that occurred during his life, whether in Canaan or in other parts of the country. He was accustomed to jot down his notes on anything that was at hand, small scraps of paper, pieces that had already been used on one side, sometimes on both, cross writing and interlining with some other notes, but never scratching out or rewriting. When once written it expressed his thoughts unchangeably. This habit was acquired by reason of his profession,—printer, reporter and editor.

To arrange these small scraps and put them in their proper place has been at times like tracing out a labyrinth, for in my ignorance of men and things I knew not where they went. Neither did I know where they came from, and was tempted not to believe them, but in no instance have I found any item, however small, to be incorrect. I often heard my father disputing with others about some old occurrence. He always afterwards ascertained whether he was right or wrong.

When the old house burnt in 1898 many people asked me if my father's papers were destroyed. At that time I said they were not, and not until within a few years have I realized that some of them must have been burned, for there are gaps in some of the work that can not be accounted for in any other way. I take little credit to myself for this book. It is my father's work, with the exception of some chapters which I wrote and which the reader can readily tell. And these chapters contain some of his notes, but his death prevented him from carrying his search farther.

It will be observed that this book is a history of the early days, down to about 1860. It contains as just an account as could be gotten. From that date much is within the memory of those living. Some future historian can set himself that task. I have, however, where things of interest have happened since 1860, made some mention of them. The strenuous life of this town happened before that date. Since the Rebellion the life of the people has run smoothly. History is not made in that way.

After my father had been working some years upon this book there was an article in the warrant for town meeting to see if the town would financially assist in completing the history of

the town. It was voted down. He then made up his mind that the book should be printed without their assistance. The amount of time and labor he spent in collecting this material can only be imagined. That there should not be patriotism enough in the town to care for its history is, of course, deplorable. This lack of patriotism has often been commented upon by many who think more of this town than any other place on earth. It is not only so in this town but in many others.

JAMES B. WALLACE.

CANAAN, N. H., January 1, 1910.

PREFACE.

All history should be the history of the people. It is what the people are doing in villages, communities and families, that lie at the foundation of national character, and sentiment, and consequently of national events. Those matters which possess a natural interest to a particular neighborhood, from association with the familiar names and places, are of interest to every one who seeks in the experience of the past for that wisdom that may be desired from a knowledge of what those who lived before us have done and suffered.

These records present to us pictures of human life, its virtues and failings, such as we can best understand. The village disputes, religious quarrels, and political discussions of past times, are analagous to those to which the present generation is exposed. They afford examples of character and conduct of which we can see the beginning and the end, and may draw therefrom most useful lessons. We are living over the same lines with some variations, but subject to the same general laws of action, inasmuch as we possess the same natures and are governed by the same passions and motives, which lead to similar results.

The historic genealogy of a village may be made as useful a guide through the devious paths of life as the chart of the mariner to him who sails among the breakers of the great deep, pointing out the track that others have pursued, and showing where and how they have advanced in safety, and also wherein they have become the victims of passion, folly and heedlessness.

By reference to various authorities it appears that so late as 1760 there were no settlements in New Hampshire north of Charlestown, which was then called "No. Four;" nor were there more than three towns settled south of Charlestown in the Connecticut valley within the present limits of New Hampshire. Hinsdale, or Fort Dummer, was settled in 1683, Westmoreland or "No. Two" in 1741, and Walpole in 1752. With the exception of Walpole, these towns were all settled by Massachusetts men, for until 1741, it was supposed the north line of Massachusetts would include these towns. At Hinsdale and Charlestown forts

were built at an early period of their settlement and soldiers were stationed there for the double purpose of affording protection to the inhabitants and arresting the progress of the Indians from Canada, while meditating incursions upon the frontier towns. And so little interest did New Hampshire feel in the settlement and development of this country that in 1745, when Governor Wentworth recommended to the Assembly to take and sustain their newly acquired "Fort Dummer," which fell to them upon the establishment of the line between the two colonies, the lower house declined the acceptance of this place and also of "No. Four," alleging that the fort was fifty miles distant from any towns settled by New Hampshire; they did not own the territory, and that they were not equal to the expense of maintaining the places.

It was not until 1752 that the Governor of New Hampshire was permitted to adopt any measures to secure to that colony this valuable country. He then made several grants of townships on both sides of the Connecticut River, and a plan was formed for taking possession of it, the great richness of which they had heard from hunters and returned Indian captives. There was a term of years, from 1752 to 1760, during which the governors of New Hampshire and Massachusetts were too busily occupied in prosecuting the war with the French and Indians to allow them to give much attention to the extension of their settlement. But in the year 1760 the last act in the bloody struggle was accomplished in the capture of Montreal by the forces under General Amherst, and Canada was reduced to a British province.

It is said during the war the seasons were fruitful, and the colonies were able not only to supply their own troops with provisions, but also the British fleets and armies with food and refreshments of all kinds. But after the close of the war there followed two years, those of 1761-62, of great scarcity; so great as to make it absolutely necessary to seek supplies from abroad. During the drouth of 1761 disastrous fires raged in the forests in various parts of the state. And in the succeeding years the emigrants who passed northward in search of new homes traversed immense tracts of territory covered with the charred

remains of forests, whose naked trunks and leafless branches were fast going to decay.

It was in the year 1761 that His Excellency Benning Wentworth turned his attention to this wilderness, and with the assistance of his secretary, Theodore Atkinson, resolved to change its forests into fruitful fields and cover them with cheerful homes. In this vicinity the towns of Canaan, Dorchester, Enfield, Grantham, Groton, Hanover, Lebanon, Lyme, Orford, Plainfield and Rumney were incorporated by separate charters.

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HISTORY OF CANAAN.

CHAPTER I.

THE CHARTERS OF CANAAN.

The charters of Canaan are interesting documents, their tone and style are kingly, such as our Republican ears are unused to. The first and original charter signed and granted July 9, 1761, having lapsed by reason of the non-performance of its conditions by the grantees, they made application to Gov. John Wentworth, who renewed the old charter by a second charter dated February 23, 1769, and granted them a further term of four years to fulfil the conditions of the first charter.

The first charter commences with the royal declaration:

Province of New Hampshire,

George the Third, by the Grace of God of Great Britain, France and Ireland, King, Defender of the Faith &c,

To all persons to whom these presents shall come Greeting Know ye, that wee of our special Grace, Certain knowledge and Meer motion, for the Due incouragement of settling a new Plantation within our said Province, by and with the advice of our trusty and well beloved Benning Wentworth Esq, our Governor and Commander in chief of our said Province of New Hampshire. Have upon the conditions and Reservations hereinafter made, Given and Granted and by these presents for us our Heirs and Successors, do give and grant in equal Shares unto our Loving Subjects Inhabitants of our said Province of New Hampshire and our other Governments, and to their heirs and assigns forever whose names are entered on this Grant to be divided to and amongst them into sixty eight equal shares, all that tract or parcel of land, situate Lying & being within our sd Province of New Hampshire containing by Admeasurement Twenty three Thousand acres, which tract is to contain six miles square and no more out of which an allowance is to be made for highways and unimprovable lands by Rocks ponds mountains and Rivers one Thousand and Forty acres free according to a plan & survey thereof made by our said Governors order, and returned into the Secretary's office & hereto annexed, butted and bounded as follows; viz; Beginning at the South East Corner of Hanover from thence North fifty five Degrees East by Hanover Six miles

to the Corner thereof, from thence South Sixty one degrees East six miles, from thence South forty one degrees West six miles from thence North fifty eight degrees West seven miles and one quarter of a mile to the bound first mentioned, and that the same be and hereby is Incorporated into a Township by the Name of Canaan, and the inhabitants that do or shall hereafter Inhabit the said Township are hereby declared to be enfranchised with and Intitled to all and every, the privileges and Immunities that other Towns within our Province by law exercise & enjoy and further that the said Town as soon as there shall be fifty families resident & Settled thereon shall have ye Liberty of hold Two fairs one of which shall be held on the . . . and the other on the . . . annually which fairs . . .

And as soon as the sd Town shall consist of fifty families, a market may be opened and kept one or more days in each week as may be thought most advantageous to the Inhabitants.

Also the first meeting for the choice of Town Officers, agreeable to the laws of our said Province shall be held on the third Tuesday in August next, which said meeting shall be notified by Thomas Gustin, who is also appointed the Moderator of the First Meeting, which he is to notify and Govern agreeable to the Laws and Customs of our said Province, and that the annual meeting forever hereafter, for the choice of such officers for the said Town shall be on the second Tuesday of March annually.

To have and to hold the above tract of land as above expressed together with all privileges and appurtenances to them and their respective heirs and assigns forever, upon the following conditions:

1st viz: That every Grantee his heirs and assigns shall plant and cultivate, five acres of Land within the term of five years for every fifty acres contained in his or their share or portion of land in said Township, and continue to Improve and settle the same by additional cultivations on penalty of the forfeiture of his Grant or share in said Township and of its Reverting to us our heirs and successors to be by us or them Regranted to such of our subjects as shall effectually settle & cultivate the same.

2nd. That all white and other Pine trees within the said Township fit for Masting our Royal Navy be carefully preserved for that use and none to be cut or felled without our special license for so doing first had and obtained upon the penalty of the forfeiture of the Right of such Grantee his heirs and assigns to us our heirs and successors as well as being subject to the penalty of any act or acts of parliament that now are or hereafter shall be enacted.

3rd. That before any division of the land be made to and among the Grantees a tract of land as near the centre of the said Township as the land will admit of shall be reserved and marked out for Town Lots, one of which shall be allotted to each Grantee of the contents of one acre.

4 yielding and paying therefor to us our heirs and successors for

the space of ten years to be computed from the date hereof the Rent of one Ear of Indian Corn only, on the Twenty fifth day of December annually, if lawfully demanded, the first payment to be made on the Twenty fifth day of December 1762

5 Each Proprietor settler or Inhabitant shall yield and pay unto us our heirs and successors yearly and every year forever, from and after the expiration of ten years from the above and twenty fifth day of December which shall be in the year of our Lord 1772, one shilling proclamation money for every Hundred acres he so owns settles or possesses and so in proportion for a greater or less tract of land, which money shall be paid by the respective persons above said their heirs or assigns in our Council Chamber in Portsmouth or to such officer or officers as shall be appointed to receive the same and this to be in lieu of all other Rents and services whatsoever.

In testimony whereof we have caused the seal of our said Province to be hereunto affixed.

Witness Benning Wentworth Esq our Governor and Commander in Chief of our said Province the Ninth day of July in the year of our Lord Christ one thousand seven hundred and sixty one and in the First year of our Reign

By his Excellency's Command with advice of Council Theodore Atkinson Secty.

BENNING WENTWORTH.

Province of New Hampshire July 9th. 1761

The names of the Grantees of Canaan

Thomas Gustin	George Harris
Gibson Harris	Caleb Whiting
Ebenezer Harris	Willm Fox Jur
Daniel Harris	Stephen Kellogg
Joseph Babcock	Thomas Gustin
Amos Walworth	Richard Wibird Esq
Joseph Eames	James Nevins Esq
Ebenezer Eames	Capt. John Wentworth Somers-
Ebenezer Peck	worth
Allen Wightman	Thomas Westbrook Walden
Jared Spencer	Daniel Fowle
Ephm Wells Jur	Israel Kellogg
Thomas Wells	Aaron Cady
Thomas Gustin Jur	Aaron Cady Jur
Jedidiah Lathrop	Nathaniel Cady
Clement Daniels	Asa Daniels
John Chamberlain	John Tribble
Benj Chamberlain	Samuel Dodge
Abner Chamberlain	Samuel Meacham
David Chamberlain	Isaiah Rathbun
Richard Sparrow	William Chamberlain

Willm Chamberlain Jur
 Thomas Gates
 George Lampeher
 Thomas Minor
 Phinehas Sabine
 Joshua Rathbun
 Sylvester Randal
 Saml Dodge 3rd
 Eph^m Wells
 Josiah Gates Jur
 Lewis Loveridge

Rufus Randal
 James Jones
 Jonathan Beebe 3rd
 Jabez Jones
 George King Mercht
 Will^m King do
 Capt Will^m Wentworth
 Thomas Parker
 Daniel Rogers
 John Newmarch Esq

His Excellency Benning Wentworth Esq, a tract to Contain five Hundred acres as marked on the plan B. W. which is to be accounted Two of the within shares. One whole share for the Incorporated Society for ye propagation of the Gospel in foreign parts

One share for the first Settled Minister of the Gospel

One share for the benefit of the School in said Town & one share for a Glebe for the Church of England as by law established.

Province of New Hampshire July ye 9th 1761

Recorded in the book of Charters

THEODORE ATKINSON *Secretary*



The above is copied from the Proprietors' Records and was supposed to have been copied from the original charter which was in the possession of the Proprietors' clerk at one time, but where it is now is not known. The following is from the State Papers and is the renewal of the original charter:

Province of) George the Third by the Grace of God of Great Britain,
New Hamp.) France Ireland King defender of the Faith &c.

Whereas we of our spécial Grace & mere Motion for the due encouragement of settling a new Plantation within Our Province of New Hampshire by our letters patent or Charter under the seal of our Said Province dated the 9th day of July 1761 in the first year of our reign a tract of land equal to six miles square bounded as therein expressed & since surveyed admeasured marked & ascertained by our order to Isaac Rindge Esq our surveyor general of lands for said Province Granted to a number of our loyal subjects whose names are entered on the same to hold to them their heirs & assigns on the conditions therein declared & to be a Town corporate by the name of Canaan as by reference to the said chapter may more fully appear And whereas the said grantees have represented unto us that by reason of the great Inconveniences which occur in the Settlement of the new Townships so remotely situated from any other Townships or Settlements that can afford any assistance hath rendered it impracticable for the whole number of grantees to perform that Part of the Conditions that relates to the cultivation of such a Proportion of the said Grant That there are families now settled on the premises which affords them hopes of a final Settlement without delay and humbly supplicating us not to take advantage of the breach of said Condition but to lengthen out & grant them some further Time for the performance thereof. Now Know ye that we being willing to promote the end proposed have of our further Grace & Favor suspended our claim of the forfeiture which the said Grantees may have incurred and by these presents do grant unto the said Grantees their Heirs & Assigns the further Term of Four years from this date for performing and fulfilling the conditions matters & things by them to be done as aforesaid, except the Quit Rents which are to remain due & payable as expressed & reserved in the original Grant or Charter.

J' WENTWORTH.

Feb. 23. 1769.

Attached to the charter are the names of sixty-two men as original grantees, and among them all it does not appear by any record that more than ten or twelve of them ever saw their "grants"—Amos Walworth, Ebenezer Eames, George Harris, Daniel Harris, Samuel Meacham, Thomas Gates, Thomas Miner,

James Jones, Samuel Dodge, Ephraim Wells, Jr., Josiah Gates, and possibly Thomas Gustin, whose name was discovered as a witness to a deed executed before William Ayer in Canaan. These men appear to have made explorations and to have performed various labors, and they left honorable names upon the records of the town. But there were other men than those named in the charter, to whom Canaan is indebted for opening up highways into the wilderness which developed all her hills and valleys. But few authentic documents exist relating to the early settlement of this town. No diaries detailing the events of that early life have ever been discovered, showing the hardships endured or the dangers avoided by those men and women whose resting place among us at this day is perhaps an obscure mound of earth without a stone to indicate whose bones have there decayed. Nor are there any letters to friends detailing the fate or prospects of those who came here. But little information is to be gained from the public records. These record the appointment of officers and of committees to perform certain duties, whose reports being "accepted," no more can be learned from them. They show that money was "raised" for building roads, laying out pitches, and for other purposes, but it does not appear how this money was expended, no one being held accountable for it.

Nor for sixteen years after the first settlement of the town, is there to be found in the town archives a list of the taxpayers. There is a partial list of the taxpayers for the year 1782 and a more complete list for the year 1786 in the handwriting of Ezekiel Wells, and which is a copy of the original record. The list for 1782 contains the names of forty-seven, three of whom were non-residents, that of 1786 contains seventy-eight names, three were non-residents. Not until 1793, more than twenty-six years after the settlement of the town, appears the first complete recorded list and it embraces 124 names. The old settlers are dead, their children are dead and their grandchildren, except here and there, one whose memory has become obscured by years, and whose recollections of the times of their fathers are little to be relied upon. With these difficulties in view at the starting point it will be seen that the task of the annalist becomes almost one of imagination. Of course it is of little con-

sequence whether the history of Canaan be written or unwritten, like the man whose lineage ran back into obscurity, from whence little light is visible.

Years before the events described occurred, this country with all its ponds and streams, had been explored by trappers and hunters whose success always equalled their industry. It was related to me by Ensign Colby, that an ancestor of his from Haverhill, Mass., with a partner named Tribble, was one of the earliest explorers here, and that the reports these men made upon the natural products of the soil, influenced many persons in Haverhill, Amesbury, Plaisted, etc., to seek new homes here. On one occasion Colby and Tribble arrived on the shores of Hart Pond late in the afternoon, weary and discouraged by their toilsome journey through the forest. Dense woods lined all the banks, no trace of human life visible anywhere. They struck a fire and ate their scanty meal. Tribble weary and in ill humor, told Colby it was useless to trap in such a place. He didn't believe there was any game in this region. For himself, he was going to sleep, if Colby choose to set the traps, he was welcome to all the skins he could catch. The traps were set, and in the morning the trapper was rewarded by finding each one sprung, and holding fast a beaver, otter or a mink. Tribble apologized for his ill nature and unbelief of the night before, saying: "Hereafter the meaner the country looked the greater would be his expectations of game." It is fair to state, that Colby in the division of the furs, took no advantage of his partner's unbelief of the night before. They continued to trap some three weeks, with various success, about the pond and on Mascoma River, near the present village, always camping on the shores of the pond at night. One day, the sun about an hour high, they heard or supposed they heard, the report of a gun fired in the direction of their traps on the river, believing it to be a signal gun of the Indians and that they had discovered their traps. Without stopping to ascertain the truth, they took counsel of their fears, seized their skins and guns and hastily and fearfully took the trail that led to the settlements. They continued their flight through a wild forest for forty miles, to a place now called Boseawen. Here they sat down on the brow of a hill for rest and refreshment. Upon reflection they concluded they had

fooled themselves out of their property, so they took the same trail back, to reclaim their traps, and were not surprised to find them all safe, many of them being sprung. Nor were there any indications of Indians to be seen.

The Indians, one hundred and more years ago were sufficiently numerous and hostile to cause the settlers to be extremely watchful. Evidence exists of two Indian camps in this town. One of these was situated upon the shores of Hart Pond, upon land now owned by Mr. George E. Cobb. Another has been located near the outlet of Goose Pond. Various rude implements, such as axes made of stone, jugs, etc., have been unearthed at these points, which confirms the belief in their former existence. The tribe is not known nor their language. They have disappeared like the trees, and few in our generation will care to inquire whence they came or whither they went. They probably belonged to the great family of Abnakis who inhabited this part of New Hampshire and northern Maine. But as our settlers had little to do with Indians, neither have we.

Wild game was in abundance, and the rivers were full of fish. Venison was plenty in the humble houses of the settlers. Bears and wolves were troublesome; besides serving to frighten crying children into silence, they often made sad havoc among the flocks. Moose, deer, rabbits, foxes, partridges, with beaver, otter, martin, mink, etc., abounded, and in their way each served to settle and open up this town to the institutions of civilization.

CHAPTER II.

THE FIRST AND SECOND SETTLERS.

The story of the first settlement of Canaan is legendary and has been brought down to us by generations. There are no documents to offer as proofs of its truth, and if any ever existed, they have been carefully gathered up and sold for paper rags. But the legend runs, that in the wintry December of 1766, the old man Scofield, who had been knocking about the country in search of a home while wandering in the neighborhood of Lebanon, from passing trappers and woodmen, heard of the rich intervals, the huge trees, and game in abundance, to be had in the wilderness, where as yet, no man had settled for a longer time than was needed to take up his traps. He started for the new region on snowshoes, hauling his effects on a handsled, followed by his wife and four children, two young sons and two daughters and settled here, the first white man, among the great pines and maples, the black bear and wolf his only neighbors. The old man must have possessed a stout heart and infinite faith in himself, for I take it, no man even in these devout days would go forth into the wilderness upon snowshoes and a handsled with simply a trust in God. Such a trust might do in the summer time, when the earth is generous in fruits and flowers, and a bed of grass or leaves is easy for the bones of the weary; but when the frost cloud descends and settles upon the earth, and feathers of young frosting give a nap to all things, a stern reliance upon self is a safer trust. Faith in God may do for a man in the agonies of inexorable death when he knows it is unsafe to postpone faith any longer, but it will never prevent his freezing with the mercury at zero and below. And so thought old John Scofield, for he brought his axe and shovel, removed the snow, felled trees, built him a great fire and a brush house and left a name in the local annals that will live forever.

It is related that the next morning after his arrival, the old man left his family, and set out for Lebanon for such of his goods as he had been unable to bring the day previous, intending

to return the same evening. But a heavy rain occurred which swelled the Mascoma so as to make it impassable. He arrived on the banks of the river after dark, but was unable to cross it, remaining there all night. And this was in the month of December, 1766. The experiences of that lonely traveler as he struggled to shelter his family from the inclemency of those December days, partake very little of romance, but they were common to the people of those days.

John Scofield was an Englishman, born in 1715. He had been a resident of Norwich, Conn. He was not a very social man, liked to have his neighbors so far away that when he visited them they would be glad to see him; would "welcome the coming, speed the parting guest." Early in the spring of 1766, finding himself embarrassed with near neighbors, he traveled up the river leisurely looking for a place to set up his family altar. After many hardships he reached Canaan in the manner before stated. Here he found land and space enough to satisfy his most lonely desires. He erected his first brush house in the valley, about twenty-five rods north from the schoolhouse in the old District No. 10, and afterwards built one of logs in the same place. The rocky remains of the old cellar are still to be seen there, overgrown with briars and bushes. There was also an oven built oval of stone, which was standing within forty years. It was taken down many years ago by Nathaniel Wilson and the stones laid into a wall in the vicinity. It was from this place he heard the report of Thomas Miner's gun on the eventful morning in the following spring, and which was a signal to him that he was no longer to live alone. Some time after this event, and before the lands were pitched upon by the slowly arriving grantees, he built a house nearer to the river, where he spent the remainder of his life. The field where his remains now lie was his own property, deeded to him by the proprietors. He cleaned it and dedicated a portion of it for a burial place. Several young persons were buried here before his own death. Mrs. Sarah Scofield, his widow, who died in 1794, is supposed to have been the last person buried there.

It does not appear that John Scofield's intention to set apart this spot as a burying place was ever completed. It was never enclosed, nor was there ever any record made of the fact. And

when the farm was sold to Capt. Daniel Pattee in 1799, no reservation was made in the deed in reference to these graves, although it was well known that they were there. The practice of using it was doubtless abandoned from the inconvenience of getting to it. And the present graveyard on the sand knoll at West Canaan was substituted for it. The circumstances attending the laying out of the burying ground on the Street were similar in their nature. The land was given to the people for a burying place by the then owner, Nathan Messer, but when afterwards he sold it to Mr. John Fales, he neglected to reserve the graveyard in the deed. Then Mr. Fales laid claim to the enclosure and threatened to plow it up, and plant potatoes upon the graves, if it were not paid for. The town paid him thirty-seven and one-half dollars, and in the deed a reservation was made of two rods square as a burial place for the Fales family. There was a stone wall around the original lot which was removed on the east side by Franklin P. Swett in the '60's and a picket fence built in its place. The town has bought four additions. A small strip was added by G. H. Goodhue and the tomb of William D. Currier was accepted by the town.

Mr. Scofield brought with him to Canaan a wife and four children: Delight, who afterwards married Gideon Rudd; Eleazer, aged twelve years; John, Jr., aged ten; and Miriam, aged eight years. The latter afterwards married Maj. Samuel Jones, who came in early from Connecticut. The old man was strong-minded and self-reliant; he had early nerved himself to make his own path in the world, and here we find him on that December night, the only man in Canaan, with his axe and rifle, making a brush house to shelter his little family and keep them from suffering. He was fifty-one years old at that time and had been accustomed to the comforts of social life, but he left all these to build himself a home in these wild woods. That his labors and virtues were appreciated, is evident from the fact that when the proprietors awarded sixty dollars to those pioneers who had contributed most to effect the settlement of the town, Mr. Scofield was the first of the four among whom it was divided, his proportion being rated at twenty-six dollars. The early settlers of Canaan were men of brave patience. Words fail in describing the reality to the occupants of comfortable homes

at this day. They were rich only in stout hands and strong faith, and they conquered the wilderness of swamp and forest because they wanted a home. The earth which bore such trees would yield rich crops of grain and fruit. They set themselves down in the wild wood, it made little difference where, and attacked the trees. There was another man into whose life a good deal of romance was crowded, and as his appearance here was almost co-equal with Mr. Scofield, their relations to each other render it proper that we should refer to him now.

Thomas Miner, named a grantee in the charter, was the second man who came to this town. He resided at Norwich, Conn., and at the date of the charter was eighteen years of age. Notwithstanding his youthful years, his name appears as one of the grantees. He was a restless man, full of energy and activity all his life, a poor writer and not much of a scholar and not always mindful of the courtesies of life. This temperament led him at an early age to seek excitement in the varied career of a sailor. This life ever full of danger and hardship, at length it became dull and monotonous to him and he sought change in inland adventure. His ventures at sea had been fortunate, he had laid by a sum sufficiently large to secure him independence of labor. He married Eleanor Lamb in Norwich, 1765, at the age of 22, and his first child, named Allen, was born in September of the following year, 1766. He was at this time out of business, somewhat disgusted with the restraints of the Blue Laws that governed the civilization of Connecticut, and waiting for some exciting event to shape his course in the world. While in this frame of mind, it occurred to him that he was joint proprietor of a wild uninhabited tract of land in New Hampshire, which he had never seen. He was one of the sixty-one proprietors named in the charter. He could learn but few particulars concerning this land. Emigrants to the Upper Cohos had passed through it by the foot trail, but could give no description of it, except that it was covered with goodly trees, plenty of stone for fencing purposes; the waters abounded in fish, and the woods with game,—some of it dangerous. He resolved to explore that wild land, even if he had to go alone. This scheme just suited his present state of mind. He had explored the ocean whose waste of waters left no trace behind. Now he would explore the

land and leave trace of himself that should make him famous in local story.

Many of the grantees were residents of Norwich, Colchester and the adjoining towns, the Harrises, George, Gibson, and Daniel; Dr. Ebenezer Eames, James Jones, Amos Walworth, Josiah Gates, Jedediah Lathrop, Samuel Meacham. Then there were Joshua and Ezekiel Wells, John and Samuel Jones, and others who were proposing to migrate. Mr. Miner made known to many of these men his intentions, but at first got little encouragement. Meeting Mr. Harris one day, he said to him: "Mr. Harris, I've got tired of this humdrum sort of life in a village, where everybody has to be so proper and religion is a pretense for a great deal of meanness. And I don't want to stay any longer in a place where I'm not allowed to kiss my wife on Sunday. I'm going to get out er this, and try the bears and wolves for neighbors, and live on fish and venison. Come along, and let's look after our six miles square."

To this Mr. Harris replied: "No hurry about it, Mr. Miner, it's a long way, and a hard way, on foot or horseback, it's slow traveling, but few places to stop at. You are young and active, with a young wife and child. You don't want to leave them behind. We'll get ready this fall and winter, and in the spring we can go in company; and others will go along too. In that way we shall be able to defend and support one another, and on that long road there will be need enough of it."

"Well," says Miner, "I did think of starting out alone, because you see, I've been used to doing that. I thought I'd leave my wife here and run up there and spend the winter looking round. Now I'm a poor writer and a worse scholar, and the bad of it is, that I should have to write to my folks. You're a scholar and understand all about these land voyages. Your advice is good. We'll spend the winter in getting ready and start out early in the spring, and build us a home up there where 'tain't unlawful for a man to say 'damn it,' if he's strongly tempted."

It was intended to start out a company of several families, and take along such conveniences as could be transported. But when spring came they were not ready. Some of them hesitated—that the journey was too long—they wanted to learn some-

thing more of the country, and they would wait longer. Mr. Miner's temperament was not of the waiting kind. When the spring came and he found the company still undecided, he took his wife and child and such implements and conveniences as he could pack upon a horse and with a compass in his pocket, to guide him when he became uncertain of his way, he started out for his territory driving a cow. His journey through Connecticut and Massachusetts was comparatively easy. There were many settlements and roads had been laid out. After getting into the Connecticut valley the woods seemed to close in upon them in long stretches, the clearings were few and very small and the roads dwindled down to a single trail, at times only discernible by the blazed trees which marked the way.

In all western New Hampshire but four towns had been incorporated. In each of these towns a block house or fort had been erected and they had attained prominence from the fact that being on the frontier they were often exposed to attack by the Indians from Canada. At these places he stopped for rest, and to hold intercourse with the people. His journey was a quiet one, unmarked by any disturbing incident. He and his young wife enjoyed the constantly varying scenery, which roused within him new impulses, and thoughts to which his life had heretofore been a stranger. In some of the reflective moods which fell upon him he would say: "Wife, I've loved the sea and was never afraid when the strong winds lashed it into fury, but it was a desert without a flower or tree and all that fell into it was swallowed up and disappeared forever. But this new road we are traveling is dotted all along with fragrant flowers, and the great trees, always stretching their long arms out before us, are calling us to a new destiny. We are started upon the long road. We are young, and life which a few months ago, seemed like an old wornout coat, now rises up all before us. Whatever may be our fate, we will have confidence in one another, and trust in God." And so they passed leisurely along on their way, past all the settlements, until they approached their land of promise and stopped to rest upon the rising land afterwards called "South Road," that gave them a bird's-eye view of much of the northern part of the town. Here they rested and decided to pitch their camp. Not a house in sight, not a smoke, not a clearing; no sign of civilization.

This young man of twenty-three years, who thought he had already enjoyed and exhausted the pleasures of the sea, and had found the charms of social life unsatisfactory, stood thereon that evening, the past all behind him, facing the new present, and looking through the great trees at a future crowned with fruitful fields and houses filled with comely faces. He stood there like a prophet and "viewed the landscape o'er." There was fearless resolution in his heart, and he turned to his wife who was near by caressing the boy, and said: "Wife, this is a goodly place. I think we'll build us a home here. This seems to be a great point in our lives. You know I'm not much of a hand a-praying, but we'll begin now, and thank God that we are here, and pray that he will give us strength and grace to accomplish the labors that are before us, and length of days that we may see the generations that are to subdue and utilize these forests and streams." And it was right here and on this occasion that all the romance departed out of his young life. The sun was setting in crimson and gold. His wife and boy were resting upon the ground, the horse and cow weary with their long journey, were turned loose to graze. The scene was not a rural one; it engendered a feeling of insecurity which called for immediate action. The past glimmered for an instant before his mind, with all its religious and social opportunities, but it was only a gleam that flitted rapidly away and left him standing there on the brow of that hill, filled at once with the resolves of ripe manhood. Henceforth there was to be only work, not a mere struggle for existence, but earnest active labor that the years to come would be proud of.

His reveries were disturbed by his wife, who said: "Well, Thomas, the sun is getting low. Where shall we make a bed? The little boy is tired; he must have his supper and go to rest." Thomas seized his axe, and in a short time had cleared away the brush and arranged the branches of the trees, so as to form a shelter from inclement weather. Then with flint and steel, he struck a fire and while his wife mixed the coarse bread and baked it before the fire, he milked the cow, and they sat down at their first frugal meal, not far from the spot where he afterwards erected his dwelling.

On awakening, the next morning, it is related that his horse

was not to be found. After making hasty preparations, Mr. Miner seized his hat and coat and started out in pursuit, following the trail by which he came back as far as Charlestown, or No. 4, where he found his horse secured in the stable of a man who three days before spoke with the travelers as they passed along, and who, supposing the horse had strayed from his owner, secured him in his stable. Mr. Miner hastily retraced his steps to his camp, where he found his wife safe, but in much anxiety of mind lest he might be waylaid by evil-minded persons. After relating their mutual experiences while separated, she said to him: "Thomas, I think we are not alone here. While you were away I heard sounds resembling the chopping of an axe, followed by other sounds as if large trees had fallen and one time I thought I recognized the report of a gun, and these sounds all came from the direction of the valley yonder. Shan't we be glad to have a neighbor?"

"Indeed you surprise me, wife; I thought I was the first and last man here. But we'll rest tonight, and in the morning I'll beat about in the valley cautiously, and see what discoveries I can make; can't be that Mr. Harris, or any of the others down home have stolen a march on us! We'll soon see."

On waking the next morning his ears were greeted with sounds as of an axe in the valley below. The idea of an axe implied a white man, of course. So he discharged his rifle and waited the effect. This was soon answered by the report of another gun. He felt sure then that he had a neighbor, and in due time he found himself in the presence of our first settler and oldest inhabitant, John Scofield.

When he had made himself known the two men greeted each other with friendly salutations. Mr. Miner exclaimed: "It's good to see you here, my friend! Thought I was 'monarch of all I surveyed,' but I'm willing to divide with ye!" "How is it," said Mr. Scofield, "about those other men that are down in the charter, if they ever come in they'll about fill up the town; and if I'm going to be crowded here, I'll go off to Canada, where I've had my eye for a long time?"

"No need of that," replied Miner, "I've thought it all over as we came along, you just stay where you are and you'll get these lands about as cheap as you want them."

"I've been jammed in crowds all my life," says Scofield, "and I'm up here to get away from them, can't bear to be crowded, never could; came away from Connecticut because there was too many people and too much law."

"Just you hold and listen a minute," says Miner. "I've seen a good many of these proprietors down there in Norwich and Colchester and there's soft spots in more than half of them. They will never come up here because they are afraid of the journey, and if we can make them believe there's to be assessments on their rights, they'll be glad to sell out cheap and you and I can have the benefit of their indolent fears."

"It looks very probable, perhaps you're right. But how are ye for venison at your camp?"

"None at all, seen nothing to shoot at," says Miner.

"Well, you'd better come in and take some along with ye. We killed a bear that was snuffin' round the pig pen, two days since and the boys brought in a deer, so we are well supplied; and mind you bring the dame soon to see the old woman; its natural they should want to talk with one another."

"So I will," says Miner, "this venison is much like the land, it don't cost much after you get it."

It was not long before the women came together with very cheerful greetings. Mrs. Scofield was a middle-aged, motherly woman, who had followed her husband in all his wanderings for a home. They had a cabin which afforded them a shelter for themselves and their children. She was hopeful all her life; and, humble as it was, cheerfulness reigned in her home. Thus it was that at their first meeting, the old and the young couple being mutually pleased, formed a lasting friendship which continued during their lives and afterwards, in another generation became stronger by family ties.

Mr. Scofield, on learning that the proprietors of these lands were preparing to occupy them, naturally felt anxious as to his position here. He had after much wandering got his family in a position to secure a comfortable home. He had cleared a small patch of ground and was preparing to put in seed. Mr. Miner had assured him that there was land enough in Canaan for all the people who were coming, without any one of them being crowded, "and further," said he, "and to remove all your

anxieties, I pledge my word to you that should any dispute arise, as to your occupancy here, I'll divide my share with you, for I am an equal owner and have a right to do what I will with my own. Then we will take advantage of circumstances and when we find a disgusted proprietor, we'll step in and buy him out before he has time to change his mind."

They resolved to be neighbors. Mr. Miner would plant his stakes at a convenient distance from Mr. Scofield, who should retain the land whereon he had made improvements and whatever lands they occupied, their rights should be recognized by the grantees. Having made this friendly covenant, they each set themselves diligently to work, and in due time they had green fields

"Where the rain might rain upon them;
Where the sun might shine upon them;
Where the winds might sigh upon them;
And where the snows might die upon them."

And now, having brought these two men together, who were so long apart, we will leave them while we go back and look after some other men, who, though willing, were not strong enough to come alone, but who, in the following years left records of honorable lives and actions.

OTHER EARLY SETTLERS.

Of the sixty-one grantees named in the charter, fifty-one were residents of Norwich, Colchester, and the surrounding towns in that vicinity in Connecticut. The other eleven were the friends of the Governor, and their names were written in the charter by court favoritism, a system that has always been understood in courts and cabinets, and by which men of genius get lands or profits without work.

After the departure of young Miner, in quest of his unknown lands, the subject of emigration often came to the surface in conversation between the proprietors, but several months passed away before they arrived at a conclusion. And then instead of coming as settlers, a few started out as explorers, who were to visit the lands and report upon its beauty and loveliness, its

fertility and the uses to which industrious men might put it. The party consisted of George and Daniel Harris, brothers, Amos Walworth, Samuel Benedict, Samuel Jones, Lewis Joslyn, Asa Williams, Joseph Craw and Daniel Crossman, some of these gentlemen brought along their families. The expedition was delayed until summer and they reached Canaan by the same route as that traveled by Mr. Miner. It is supposed they were heartily welcomed by the two first families, who were anxiously awaiting for news from home. Mr. George Harris, who from his energy and superior intelligence, was recognized as a leader among them, soon after their arrival organized parties for exploration, and in a few days they had examined the southern, western and northern portions of the town. The following incident relating to one of their parties is handed down as a legend: George Harris and his party, in 1767, came upon a sheet of water near Hanover, whose surface seemed to be alive with wild geese and ducks. They killed a goose — an old one — and cooked it, all day, and then it was tough. It never got to be a tender goose, and to commemorate this circumstance they named that water "Goose Pond."

Another of these parties, in traversing the northern part of the town, came upon the camp of James Clark, who, with his family, had just come in from the Piscataqua settlements, and had pitched upon the hill, which he afterwards sold to Joseph Bartlett. This man Clark lived here until 1772, when Governor Wentworth built his road to Hanover. It was laid out north of Clark's house. The governor offered to take Clark into his service, which he accepted and followed on in the train to Hanover.

These exploring parties returned to Mr. Miner's camp at the time appointed, expressing themselves well pleased with the lands they had examined, particularly with the numerous ponds and streams which indicated abundance of water. In their travels, each one had selected a spot upon which to pitch his home. George Harris, Amos Walworth, Samuel Jones, Joseph Craw and Daniel Crossman selected lands upon what is now "South Road," so as to form a neighborhood. Crossman, Craw and Benedict, who had brought their families along, went into

the business of brush housekeeping, like Miner and Seofield. While Samuel Jones, who was unmarried and had been a major of militia, for the time being, attached himself to the family of Mr. Seofield, from which he afterwards took a wife, and began improvements on his own pitch, which was not far away. Mr. Harris and Walworth returned to Colchester to convey the result of their observations to the waiting ones who came eagerly to hear the reports from New Hampshire.

But they were not ready to start, and did not come yet for more than a year, except Mr. Harris, who, with his wife and family, and accompanied by Samuel Dodge and Capt. Josiah Gates, returned to his new home the same season, and busied himself in assigning lands, laying out roads and other matters in the interests of the grantees. Before winter set in, each of these families had built log houses, and were prepared with their slender means to meet the rigors of the season. Joseph Crow's child died during the winter of 1768, the first death in the township. There was much to discourage these new settlers. No roads to pass from house to house. No corn mills nor saw-mills, no crops of grain to be gathered. The way of their coming was not favorable for the transportation of grain or food. Their slender stock slowly diminished, until the colonists began to feel alarm lest they might come to want and their families suffer. Here was a great trial approaching and it needed brave men to meet it. And under it some of those strong men grew faint and wished they had not come. Some, it is said, even turned back and sought their old homes in Connecticut. There was no mill nearer than Lebanon, nor roads leading to it, nor bridges upon which to cross the streams. Only a foot trail led through the forest, obstructed by swamps and fallen trees, and rafts of logs served for bridges.

For several years it occurred that a man must walk to Lebanon, where a mill had been built, work a day to earn a bushel of "bread corn" and have it ground, then pack it upon his back to his home in the forest, by that blind trail through the forest. We can imagine how carefully that bushel of bread corn was husbanded and dealt out to the laborers. The times afforded no room for tramps, nor vagabonds, nor idlers, or other non-workers

to lounge about and eat up the hard-earned bread of honest industry.

“Here eyes do regard them,
In eternity’s stillness,
Here is all fullness,
Ye brave, to reward you,
Work and despair not.”

It happened, a few years after the settlers came in, there was a failure of crops. There was but one man in town who had corn in his crib, our old friend, Maj. Samuel Jones, who was a man of wealth and influence, living on South Road, west of Beaver Brook. He was a kind man, considerate to his poor neighbors, to many of whom he gave employment. It is related that Col. Ezekiel Wells, also a man of wealth and influence, went to the major to purchase corn, confident that his social position was such as to bar a refusal, and thus he would save the trouble of going to Lebanon. But the major was inexorable. He replied: “Colonel, you have a good horse and plenty of money, and can get your corn with but little personal inconvenience. I want a good deal of work done, and these neighbors of mine have nothing else to pay for my corn. It wouldn’t be right for me to sell you my corn and send these men all the way over to Lebanon on foot. No, Colonel, can’t do it, we must help one another.” Colonel Wells was an irascible and profane man, but the major was not moved thereby. Returning home, the colonel stopped a moment at a place where young Thomas Baldwin was hewing timber and made this remark: “By God, I wish I was a devil.” Thomas stopped his work, and looking at the colonel quietly replied: “Put your foot upon this log and I’ll make a devil of you at one blow of the axe.”

CHAPTER III.

PROPRIETORS' MEETINGS, 1768-1785.

During the winter and spring of 1768, there was but little variation in the labors of the settlers. Some progress had been made in laying out roads, and several acres of trees had been felled and the land burned over preparatory to putting in seed.

Until this season, it does not appear that any organization of grantees had ever been made. It was necessary that some persons should be authorized to transact the business of the grantees, in order that the settlers might feel secure in their titles. Accordingly a meeting of the Proprietors was warned and was held, probably at the house of John Scofield, although the record does not say, on the nineteenth day of July, 1768. This is the first meeting of the people of Canaan. They met as proprietors of the Township of Canaan, owners of the land and not as citizens in a municipal capacity. The doings of the proprietors as recorded in the Proprietors' Book of Records, was concerned mostly with the laying out and dividing of the land, the appointment of officers for the purpose of allotting the land, called the "Lot Laying Committee," the appointment of assessors for the purpose of assessing the taxes to pay the expenses of the proprietary in surveying the lots, surveying and building roads and bridges, the appointment of a collector to collect the taxes, a treasurer to hold the money, and a proprietors' clerk to keep the records. Committees were appointed at different times for different purposes, mostly to see that the proprietors' money was laid out in a proper manner towards the object for which it was raised.

Not till two years later was a town meeting held, and during these two years the town affairs were conducted by the proprietors. The town officers were also officers of the proprietary, sometimes holding the same positions in each body. There were really more offices to be filled than men to fill them and some

held two positions. Up to 1787, the proprietors assessed taxes on the lands for the purpose of building and mending roads and bridges, after that time the care of roads and bridges was assumed by the town and appropriations were made by the town alone. From 1770 to 1787, appropriations were made by both town and proprietors for that purpose.

The first meeting of the proprietors is as follows:

Province of New Hampshire: Canaan July 19th. 1768. A Meeting Legally warned of the Proprietors of the Township of Canaan in said Province, the following votes were passed (viz.):

- 1st. Chose Mr. George Harris Moderator.
- 2nd. Made choice of Mr. Joseph Craw Proprietors Clerk.
- 3rd. Made Choice of Mr. George Harris first Committee Man.
- 4th. Chose Captain Josiah Gates 2nd. Committee Man.
- 5th. Chose Samuel Benedict 3rd. Committee Man.
- 6th. Chose John Burdick 4th. Committee Man.
- 7th. Chose Mr. Joseph Craw 5th. Committee Man.
- 8th. Chose Mr. Samuel Benedict Asseser.
- 9th. Chose Mr. John Burdick 2nd. Asseser.
10. Chose Mr. Joseph Craw 3rd. Asseser.
11. Chose Mr. Samuel Dodge Collector.
12. Chose Mr. John Scofield Treasurer.
13. Voted to raise a tax of three dollars upon each Proprietors Right to defray the Charges of Making & Mending Rodes in the Township of Canaan.
14. Voted that the above mentioned tax of three dollars on each Proprietors Right for making and Mending Rodes be worked out under the care and direction of the Proprietors Committee and to be done by the middle of November next & ye sd Committee allow 4/ [shillings] pe day for sd labor.
15. Voted to raise one dollar upon each Proprietors Right which the Proprietors will give with one hundred acres of upland to be layed out in the undivided land with a stream where it shall be judged best & most convenient to build Mills on to any person who will appear and build a good Corn Mill & Saw Mill within twelve months from this time. So as to have said Mill well done and going for the benefit of the Town.
16. Voted that the Proprietors Committee are hereby directed to lay out to those Proprietors as are already settled in said Township of Canaan Ten acres of Meadow and also one hundred acres of Upland where they have already made their Pitch, to be allowed towards their Right or share in Said Township, and also the said Committee are further directed to lay out ten acres of Meadow and one hundred acres of upland as above said as shall appear to make speedy settlement in said Town & furthermore the Proprietors Clerk is hereby directed to put the returns sd ten acres & hundred acres lots upon Record as they

shall be layed out and returned by the Committee to each proprietor as aforesaid.

17. Voted that the owners of more than one sixteenth Part of the Rights or Shares in the Township of Canaan shall make request to the Proprietors Clerk, setting forth the reasons for calling said meeting and also the articles to be acted upon and of the time and place of holding said meeting. That the Clerk warn a meeting by duly posting a notification Agreeable to said request (10) days at least before the time of holding at the house of Mr. John Scofield in said Canaan. Shall be a sufficient warning for the future.

18. Voted to raise six shillings on each Proprietors Right Labour or Provisions to be given to the first settlers in said Canaan as was proposed to be given them Encouragement, to be proportioned amongst them as (viz.):

to Mr. John Scofield of Vallew of 26 dollars

to Mr Asa Williams 18 dollars

to Mr Samuel Jones of Vallew of 8 dollars

to Mr. Daniel Crossman of Vallew of 8 dollars

Test GEORGE HARRIS *Moderator,*

JOSEPH CRAW *Pro C*

Soon after this meeting the proprietors realized that their charter had lapsed for non-performance of its conditions, and without its renewal in their favor they were liable to be deprived of the results of all their labors; that the township might be granted to others. Accordingly they prepared a memorial and presented it to the governor, followed on December 3, 1768, by a petition of George Harris in behalf of himself and the other grantees, praying for a new grant of the township:

A memorial of the Proprietors of the Township of Canaan in sd Province humbly represents that your Excellency memorialists having obtained A Royal Charter of the sd Township of Canaan Did A number of them soon begin A Town in the second range, & the Town between it & Conn River not having begun to settle [namely, Hanover] and indeed all the towns thereabouts being destitute of Roads and also of Provisions (to Spare) which rendered the settlement impracticable at that time; Whereupon the adventurers withdrew until the Spring of the year 1766. At which time (the difficulties being in some measure removed and the proprietors having given New Encouragement to the first settlers) Canaan began to settle indeed and Encrease fast to this time & bids fair to Encrease still—that whether the Proprietors are engaged to settle the Town your Excellency may determine something by A copy of part of Canaan Proprietors records which we herewith transmit to your Excellency But your Excellencys memorialists being sensible that the time limited in their sd Charter for Duty to be done is

Expired, & the duty not done in full as required in the sd Charter, although they have made Good proficiency hereto — Therefor your Excellency memorialists humbly pray your Excellency would be Pleased to renew their Chareter, that so the further settlement of Canaan may be Encouraged and those who have advanced their interests thereon not Deprived thereof, and the Hopes of all your Excellencys Dutiful Memorialists Resolved into Gratitude, and furthermore your Excellencys memorialists (apprehending it to be requisite to have the lines of the Township of Canaan ran and the bounds Ascertained), Humbly beg Leave to recommend Mr Aaron Storrs to your Excellency as a fit person for sd purpose (he being A Surveyor that is well approvd of and pray your Excellencies favor (if it may also be your Pleasure) to appoint him to that service. Whom we also appoint to be our agent to Lay this our Memorial befor your Excellency & to Receive your Excellencys answer to this our Memorial & your Excellencys Memorialists as in Duty bound Shall Ever Pray.

At a Meeting of the Proprietors of the Township of Canaan held in Canaan Aug ye 12 day 1768 Chose Mr Aaron Storrs to Lay the above Memorial before his Excellency the Govr of New Hampshire.

Test JOSEPH CRAW. *Propr Clerk*

The meeting referred to on August 12, 1768, was never recorded in the Proprietors' Book of Records.

Petition of George Harris of Norwich in Colony of Conn husbandman in behalf of Himself and other Grantees of Township of Canaan, unto your Excellency & the Honble Council humbly shews:—

That yr Petitioner & his associates have expended large sums in bringing forward the settlement of said Township, which (on acct of the many Obstruction & Difficultys they have met with for want of necessary Roads & Mills) they have not been able to effect, till his majestys grants to them was expired & as the settlement of new land is a heavy and weighty work, yr Petitioners pray they may be indulged with a New Grant of said Township for such time longer as yr Excellency may judge necessary & your Petitioner as in duty bound shall ever pray —

GEORGE HARRIS in
behalf of Himself & associates

Dec. 3, 1768.

Their application was successful and Gov. John Wentworth granted them a renewal signed February 23, 1769.

For two years subsequent to the first recorded meeting, there does not appear to be much increase in the population, but few of the grantees arrived and some who were here returned to Norwich. Among the new settlers we find Deacon Caleb Welch,

who "pitched" upon the farm once owned by Harrison Fogg. He cleared the land of trees and dead brush, built a house, and planted an orchard of apple and pear trees, from which he lived to make thirty barrels of cider in one year, which he and his boys drank. He was very close with the fruit, jealous of his apples and pears. He came here with four boys, Caleb, Martin, William and Russell. William married and settled in Enfield, Martin married and died in Jerusalem. Deacon Caleb died with old Moses Low, who lived near him. He was buried in the Cobble, but no stone marks his grave. His wife went to live with her son in Enfield, where she died at the age of ninety years.

The Deacon's was the eighth family that settled in town. His son, Caleb, afterwards built the house where once Rufus Richardson lived and was its last occupant. Young Caleb sold it to Joshua Currier, who lived in it sixteen years, sold it to David Richardson and then bought the house where his son, Farrington, once lived, the first house east of the Gulf.

Dr. Ebenezer Eames, along with whom came Thomas Baldwin, a youth then sixteen years old. Joshua and Ezekiel Wells, two brothers; Samuel Chapman, who kept an inn on South Road, and was afterwards known as the old lame basket maker; Jedidiah Hibbard, Asa Kilburn and Samuel Meacham and his family, the three latter men being residents of Lebanon as early as 1764, followed Harris upon his return from Connecticut.

The power to call a legal meeting by the proprietors seems to have lapsed and application had to be made to Israel Morey in January, 1770, one of His Majesty's justices of the peace at Orford, who called a meeting to be held at the inn of Mr. John Man at Orford on May 10. At this meeting John Scofield was chosen moderator and the meeting adjourned to six o'clock the next morning at the house of John Scofield, in Canaan, to meet for the future and forever hereafter in Canaan.

It appears now that the settlers are much depressed and disaffection is apparent from the hardships they encountered and the scanty harvests. The want of a mill was every day increasing, and no relief seemed to be at hand. The bread corn had still to be carried to Lebanon as for four years past, by the same trail first blazed by Scofield and now not much improved.

It was voted that the proprietors of Canaan build the desired mills, and that they be completed in a workmanlike manner by the twenty-fifth day of December, 1770. A tax of twelve shillings was laid on each right, to be paid to the person who should build the mills. And as further encouragement to some such person, a grant of three hundred acres of land from the undivided uplands was voted, one hundred of these acres to be laid out so as to include all privileges convenient to said mills. But in vain did they hold out their twelve shillings tax, about \$125, and three hundred acres; no millwright appeared yet for many months.

At this meeting Jedidiah Hibbard was chosen clerk, the duties of which he fulfilled until 1773. John Scofield was chosen treasurer and held the office until his death, in 1784. Jedidiah Hibbard was chosen collector and John Scofield, Joseph Craw and Asa Kilburn assessors. The clerk was authorized to warn meetings upon the request of ten of the proprietors and until there be twelve families settled herein by posting a copy of the warning in a public place, also sending a copy to Mr. Fowle, the printer at Portsmouth, and one to George Harris at Colchester, Conn., to be inserted in the public prints, if he see cause. And whenever twelve families are settled here the notification may be posted in said town alone.

From all the evidence we have gathered, it appears that at this time, 1770, nearly four years after the arrival of Mr. Scofield, there were not yet twelve families in the town, and these were chiefly settled upon or near the present "South Road." Their names were John Scofield, Thomas Miner, Joseph Craw, Daniel Crossman, Asa Williams, George Harris, Amos Walworth, Caleb Welch, Samuel Chapman, Ebenezer Eames and Samuel Benedict. Several other names appear, as Samuel Jones, John Burdick, Samuel Dodge, Jedidiah Hibbard, Asa Kilburn, Josiah Gates, Thomas Baldwin, but they were not reckoned as family men. A large majority of the proprietors living in Connecticut had not arrived and failed ever to come. They entered into the proprietary as many do in these days for the purpose of selling out at enhanced prices.

The meeting adjourned to meet again at the house of John Scofield. The proprietors' meetings were all held up to the

time of the building of the meeting house at the homes of the settlers, then a few meetings were held in the meeting house, for the most part they were held at the different dwelling houses. Until 1774 the meetings were held at John Scofield's, until 1780 they met at Samuel Chapman's, and thereafter at different places as suited their convenience. At the meeting on June 12, 1770, each proprietor was authorized to make choice of one hundred acres of upland and ten acres of intervale. A tax of fifteen shillings was laid on each right to defray the expenses of laying out said lots. It was voted to ratify and confirm the several taxes which had been assessed upon the rights but not all collected, up to this time, and Mr. George Harris was appointed to collect each and every of the aforesaid taxes.

The first tax granted August ye 18 1761 being on each proprietors right	1.	3	0
The second granted November ye 16 1762 on each Right	0	8	7½
The Third tax granted Mar 31 1763 on each Proprietors Right	0	3	0
The Fourth tax granted Sept ye 23 1765 on each Right	0	6	0
The Fifth tax granted March 11 1766 on each Right	0	6	0
The Sixth tax granted Sept 3 1767 on each Right	0	6	0
The Seventh tax granted March the 21 1769 on each Right	1	7	9

The ratification of these taxes was followed by the sale of thirteen of the original rights for non-payment of taxes and charges.

The mill still troubled them and it was further voted "six shillings on each right, to be paid in labor, and the time for completing then be extended to August 15, 1771." Eight months longer we must pack our bread corn to Lebanon and back.

In the following October, through infinite exertions, the architects were discovered, and the mills for which we sighed were located. John Scofield, Joseph Craw and Asa Kilburn were appointed "to make and execute good deeds of three hundred acres of land unto Nathan Scofield and Ebenezer Eames, as encouragement for building Mills in Canaan as soon as they think fit," and extending the time for completing the cornmill to December 1, 1771, on account of the difficulty of procuring mill stones. How anxiously they watched the work in that mill.

From the foundation to the cap-board, they saw it rise and become more and more a mill, and when it was announced that on a certain day, the miller would hoist the gate, every man started early in the morning with a bushel of corn, hoping to be first on the spot, so that he might be able to boast that his was the first grist ground at the new mill. But perhaps we may imagine the disgust of these early risers, who on arriving at the mill, discerned one of those irrepressible, everlasting Yankees, who are never behind anybody, already there, quietly sitting upon his bag, waiting for the door to open. He had been there nearly all night.

The mill was built at the "Corner," near the old tannery of F. P. Swett, on the stream running from Hart Pond. It was built by Dr. Ebenezer Eames. The contract was for a corn and sawmill. The sawmill was not located at the Corner. From all we can learn it was located in the southerly part of the town, and another party got the benefit of the town appropriation for it. Doctor Eames was one of the grantees of the town and his share in the town land was set off to him, one hundred acres of which he occupied near his mill. The mill was a clumsy and uncouth affair, but it ground well the corn of the people. The stones were turned by an overshot wheel about twenty-five feet in diameter. We used to watch the slow revolutions of that great wheel and wonder how it would effect us to take a ride upon it. The deed given to Doctor Eames by the committee of the proprietors in 1771 was for one hundred acres of land, called the "1st. Hundred of the Mill Right," and in the Proprietors' Book of Records is described as follows:

Beginning at an old hemlock stump, at the end of the lower dam at the lower end of Hart's Pond. Then S 35° W about 12 rods across said Pond to a stake and stones, then S 20° E 31 rods to the N. E. Corner of a 50 acre lot in the 1st. Division of the Right of Samuel Dodge. Then S 78½° W 164 rods in said Dodge's line to a stake and stones, thence N 12° W 100 rods to a stake and stones then N 78½° E 164 rods to a stake and stones standing in the south line of the 1st. 100 of George Lamphere, then S 12° about 64 rods to the first bound.

JOHN CURRIER & EZEKIEL WELLS.

Committee of Proprietors.

It is not known what became of Doctor Eames and his wife. His last appearance as a taxpayer was in 1794. And the "1st.

100 of the Mill Right" in that year was given in for taxation by Henry French. Two years afterwards, in 1796, it is given in by Dudley Gilman. In 1797, it becomes separated, sixty acres is owned by Hezekiah Jones and forty acres by Joshua Clement. Then come Nathan Messer, in 1799, and Cyrus Carlton, who came here from Orange, where he had continued lawsuits with Nathan Waldo, which afforded both gentlemen great pleasure until the lawyers scooped in pretty much all their estate and then Mr. Carlton escaped to Canaan, bought the grist-mill and built a house, long owned and occupied by Hough Harris, and now by A. S. Green.

Excepting the laying out of roads and the survey of lands, the mill was the first solid improvement made in Canaan. Nearly all the houses so far were thrown up for temporary shelter, being built of logs and brush. There were no school houses, the schoolmaster had not yet arrived. No teams; hospitality was universal. The people were all workers and struggling for existence.

At the meeting of October 16, 1770, a tax of nine pence was laid on each right to defray the expense of sending John Scofield to Portsmouth and George Harris to Colchester, to collect money due the proprietors from the grantees. These moneys were the taxes before referred to which the absent proprietors neglected to pay, and which they did pay. Other taxes were only collected upon the sale of the rights, the owners of which were pleased with such a release from their obligations to the propriety.

In January, 1771, at an adjourned meeting, Jedidiah Hibbard, having procured a law book for the proprietors, it was voted to be received and paid for. John Scofield's bill of 16 pounds, 8 shillings, and Ezekiel Wells' bill for 1 pound, 2 shillings, for labor on the highway, was allowed.

Subsequently, in the same year, it was voted that each proprietor should clear one acre of intervale and cut and girdle two acres of upland before he should have title to his lands.

Five acres of land to each right, in the most convenient place, near the mills, were voted, for the convenience of timber, and from this day no proprietor might choose any land that might

be thought necessary for such five-acre lots. Then followed several adjourned meetings, which record only the division of land among the proprietors, and the laying of taxes for the building of roads. And this building of roads seems to have been the great burden of the settlers and who can wonder at the burden. Not much else is done in those days. Many of these roads are traveled now, and the traces of those which have been changed are distinctly visible.

The only historical road built this year was the Wolfeborough or "Governor's Road," to pay for which each right was assessed two pounds L. M., for the purpose of making and clearing. This vote was passed in May, 1772. Joseph Craw, Samuel Benedict and Samuel Jones were appointed to lay out the one hundred and twenty-four pounds forthwith, and for each faithful day's labor they were to allow each man five shilling and six pence.

This road was surveyed from the Pemigewasset River to Dartmouth College, October 30, 1771. The direction of the road in Canaan, according to the survey, was: "W 15° N 13¼ miles to line of Canaan & Hanover." This road cut across the northwest corner of the town, crossing the bridge across Marshall Brook at the head of Goose Pond, and continuing on the line of the present road to Tunis, and from there to Dartmouth College. It is still known in Hanover as the Wolfeborough Road and the land lying along was laid out to its line. In the spring of 1772, Gov. John Wentworth started in his four-horse state coach from Wolfeborough, to visit his possessions towards Connecticut River. He was accompanied by an escort of sixty soldiers, and the road was cleared for him as he passed along through forest and swamps, over hills and through valleys, building bridges of logs over the streams and corduroy roads over the impassable mud. He passed over Moose Mountain to Hanover, where the new college had but recently been organized under the care of Dr. Eleazer Wheelock. In Canaan this road is a matter of legend for the most part; it is grown up to trees where the land has not been cleared. The line of it is visible from the distinctive color of the foliage, being the light green of white birch. A portion of this road is sometimes traveled, although it has been discontinued.

On the twenty-ninth of November, 1773, an adjourned meeting was held, when Capt. Caleb Welch was made moderator and a new committee was appointed, and the minister's lots and the school lots were voted to be laid out. And then the meeting was dissolved, after having been in session, by adjournments, more than three years and half. On June 1, 1773, a vote was passed, and is recorded in the handwriting of George Harris, confirming and ratifying all the transactions of the proprietors, relative to grants of land and calling public meetings, "notwithstanding any want of form, legal and proper terms or defects and defaults of process relative to the premises." And the dissolution of this meeting closes an epoch in our town history. For all these years the records are slim, affording scanty information of the lives of the people. There were town meetings and proprietors' meetings, to elect officers, to repair roads, to allow bills, to appoint committees to lay out "hundred acre lots." But as yet there appear no votes nor reports, upon loyalty, religion or education. Only once in a while is there a gleam of light upon the thoughts of this busy people.

Jedidiah Hibbard, having left town, in the latter part of November, 1773, Thomas Miner was appointed proprietors' clerk. From the records he has left it is very evident that Thomas spoke the truth, when he said to Mr. Harris, at his first setting out for the new lands, "that he had little or no education." The ink is well preserved, black, but the chirography, spelling and grammar are a little peculiar. There is no punctuation, rarely was a new sentence begun with a capital letter.

At a meeting in June, 1774, Capt. Caleb Clark, who lived near the old Fales place, was allowed to lay out a certain hundred acre lot "lying on the east side of the road that goeth from Eames mill and adjoining to Capt. Dame's Gore. Said Clark is to have said lot in room of his second hundred, in consideration that he pay the expense of laying it out and give the proprietors five pounds, one half to be done on the road and the other half on the bridge, to be built across the Mascomy river near John Scofield's at the lower Meadows."

Thomas Miner was to have the liberty of pitching one hundred

acres, given him as "encouragement for building a Saw-mill." Capt. Caleb Clark, Capt. Charles Walworth and John Scofield were appointed agents to make Miner a deed.

This sawmill is stated to have been erected upon Moose Brook, south of the road, and some imagining persons affirm that many of the foundation stones are still visible, and that a flat stone with a square hole in the center was hung as a grindstone, but was not much used. It also lies there now, still washed by the ever-flowing waters of Moose Brook. But Mr. Miner received the deed and by the terms of it the people of Canaan were "well accomodated." The deed is very neatly written, in the fair hand of Thomas Baldwin and is dated "This 15th. day of September, annoque domini. 1777," with Thomas Baldwin and Asa Kilburn as witnesses. A part of this deed is copied below as follows:

Know all men &c, That we Caleb Clarke of Newmarket, in the province &c, Gent, Charles Walworth of Canaan &c, Gent, and John Scofield of Canaan aforesaid, husbandman, being chosen or delegated by the Propriety of Canaan, to be a Com'tee in the name & behalf of said prop^{ty} to execute and deliver unto Thomas Miner of Canaan aforesaid, Gent, a Good Authentic Quit Claim Deed of One hundred acres of the undivided lands in said Canaan in such place as him the said Miner shall think fit to pitch one hundred acre lott not incroaching on the undivided in travail nor any other pitch made before it, which privilege of pitching said lott is Granted unto him the said Miner by the aforesaid propriety, for-that he the said Miner hath erected a Sawmill in said Canaan, which well accommodates the inhabitants of said town. Wherefor we the named Caleb Clarke, Charles Walworth and John Scofield, by virtue of the authority delegated to us by said prop^{ty} for the purpose aforesaid in the name and behalf of said prop^{ty}. Do by these presents, in consideration of the aforesaid service Done by him the said Miner for said Prop^{ty} to their full satisfaction Give Grant bargain Sell Release Alien Convey and confirm to him the said Miner his heirs, assigns &c.

Sixty acres of this hundred was pitched north of the Wells farm, east of Hart's Pond.

Several adjournments of this meeting took place, the matter of which was recorded in the uncouth hand of Mr. Miner, and then between the years 1774 and 1780 a hiatus occurs in the Proprietors' Records. This was during the Revolution and many

of the proprietors were in the Continental Army. It is a pity to lose sight of this struggling settlement, during these years, and our loss is hardly compensated in freeing us from the almost unreadable cipher of Mr. Miner. In the year 1780, George Harris was appointed to settle with Lieut. Thomas Miner and make a request of him for the book of records he held. A request was also made upon Ebenezer Eames for a proprietors' book, containing a record of the pitches. Whether it was a different book from the one Thomas Miner had is not known, for there is but one Proprietors' Book of Records in existence. There may have been another book and if so it contained the record of those who owned the land, and in which right and division it was pitched.

This book was "once committed to the care of Asa Kilburn, late of this town." Mr. Kilburn, after residing in Canaan several years, laboring hard to improve his lands, had sold out and returned to Connecticut, not satisfied with life in our town. He left Canaan in 1777 with Jedidiah Hibbard and joined Col. Jona Chase's regiment at Ticonderoga.

At this date the land had become concentrated in few hands, that is, a large part of it. For while a few men had taken advantage of the necessities or fears of many of the grantees, a large number of small farms, hundred acre lots, had been planted and were being improved by the owners. The grantees had, for reasons heretofore pointed out, been glad to part with their rights, and now new men appear as proprietors, who had come in during the time there was no meeting, from 1774 to 1780. Many of the proprietors held their lands for speculation, driving close and snug bargains with the new settlers, while some of them were very liberal. It is said that Mr. Harris, who was anxious to have the town populated with industrious families, upon several occasions gave an hundred acres of land for a day's labor. He believed he would be richer for giving away a part of his land for actual settlement, than to keep it as wild land.

James Treadway, sometimes called Elder Treadway, with his wife, was an early settler resident here. He came from Dutchess County, New York, about 1770. He had purchased a large

number of original rights and all the land Asa Kilburn owned in 1770, excepting what Kilburn lived on. He built a log house in the woods back of the barn on the old Dustin farm, where he lived for many years. He was a preacher, too, before there was a pulpit,—the first preacher to the settlers. The people gathered into barns and houses to hear him, but he was not liked, being a man of strong prejudice, very opinionated, and in all his disputes manifesting much selfishness. His name appears but once in the town records, and then in a manner to throw suspicion upon his integrity. Owning many of the original rights, some of which were not located, and having obtained possession of the "Pitch Book," he made many records for himself, of choice lands without regard to the rights adjoining, in many cases lapping over upon pitches already made, causing great annoyance. He located some lands from the shores of Hart's Pond westward, adjoining the lands of Capt. Robert Barber, and he claimed all the lands north of Captain Barber's line. Persons aggrieved by his arbitrary acts, remonstrated with him, but he paid no attention to their complaints. At last, they brought the matter before the proprietors, at a legal meeting held January 17, 1780, when the following votes were passed: "That those Pitches which were made by Mr. James Treadway while he held the Pitch Book in his possession contrary to the former vote of the proprietors shall be void and of none effect." "That those other Pitches that were fairly made by the other Proprietors that do not interfere on former Pitches shall stand good and remain valid." These votes had the effect, of course, to put a stop to Mr. Treadway's encroachments.

Mr. Jonathan Dustin bought of Mr. Treadway thirteen rights, embracing the lands of the old Dustin farm, which at that time extended from the shores of Hart Pond to Town Hill. Mr. Dustin first lived in a house of logs, built near the site of the house of Mrs. Levi George.

There were men in those days, who believed there was land enough and wild enough, and that where land was so plenty and people so few, they needed not to purchase anybody's right to settle upon it. Leonard Horr, Elijah Lathrop and William Record, believed this dogma firmly and became, in fact, squat-

ters. But they were soon hunted out by the vigilant committee, and were solemnly warned, that in order to become owners, they must procure a good and authentic deed of one hundred acres of upland from or under one or any of the proprietors, and should make their pitch according to usage and shall improve it by building a house thereon and continue to occupy and cultivate it for six months. A failure to comply with any of these conditions will work to their discomfort.

The next year, in 1781, Leonard Horr was permitted to retain the lot he had already selected "northwesterly of the Saw Mill on Mascoma river, provided he makes speedy settlement."

On September 12, 1781, it was decided to lay out the three public rights: the Glebe right for the Church of England, the first settled minister's right and the school right, but it was several years afterwards that these rights were laid out.

A bed of clay had been opened near Hart Pond, a piece of six acres had been laid out on West Farms, near where Nathan C. Morgan lived, and two acres of land more was laid out adjoining the six acres as a common field.

This meeting of the proprietors, first called in 1780, was continued by adjournments, from time to time, until June, 1782, when it was supposed to have been dissolved. Nothing more of interest is to be gleaned here, only votes to lay out roads, for committees to divide the common lands, for taxes, and the dry details relating to the propriety, and then, for four years, there is no record. At this period in our history there seems to be a clew lost as in a mine, when the lead drops away. There are neither town nor proprietors' records.

And now, while waiting for some further events to come around, let us look in upon some of our old friends, and see how they lived, and first we will premise that in those days coal as a fuel had not been known; the same may be said of illuminating gas, made from it. No iron stoves were used and no contrivances for economizing heat were employed until Doctor Franklin invented the iron-framed fireplace, which still bears his name. All the cooking and warming was by means of fire kindled upon the hearth or in ovens. Tallow candles or pine knots furnished the light for the long winter evenings, and sanded floors supplied

the place of rugs and carpets. The water used for household purposes was drawn from wells by the aid of sweeps. Pumps were not invented until after the beginning of the last century. Friction matches were not made until within seventy-five years. If the fire went out upon the hearth over night, and the tinder was damp, so that the spark would not catch, the alternative remained of wading to the nearest neighbor through the snow for a brand. It was seldom that more than one room was warmed in any house, except in case of illness of some member of the family, and the winter nights of over a hundred years ago were long and dreary. The men and women undressed and went to their beds in a temperature colder than that of our modern barns and sheds, and they did not complain, because they were used to it.

“Simple is that olden story,
Of the years now pale and hoary,
When the church, the farm, the schoolhouse,
Made the round of country life.
When amid these northern mountains,
By these clear cool hillside fountains,
Lonely households lived and labored
Far from noise and city strife.

“Here the sturdy youthful farmers
Early found their maiden charmers,
Wooded them in the country fashion,
Won them for a life of toil.
Wed them in their simple dresses,
In their own soft curling tresses,
And new households thus were planted,
On the rough and rocky soil.

“Was this life all toil and labor?
When some neighbor met with neighbor,
Was the talk alone of cattle,
Flocks and herds and crops of corn?
Had the scene no gentler pleasures?

Did it know no joyous measures?
Yea, for out of hills and valleys,
 Richest hopes and joys were born.

“Many a church was minus steeple,
And in winter time the people
Gathered from their scattered dwellings
 To a house without a fire.
But it had a charm for keeping
Men and little boys from sleeping,
As the sermon struggled onward,
 To the fifteenth head and higher.

“But the women, maid and mother,
Passed their stoves to one another,
Those convenient tin arrangements,
 Made to hold the slumbering coals.
While the male sex held from napping,
Spent their weary time in rapping,
Rapping their stiff boots together,
 Those were times that tried men’s soles.

“Say ye not that life is barren,
Sweeter than the rose of Sharon,
Are the memories that gather
 Round a life in honor spent.
Bright with an immortal beauty,
Is a long life linked to duty,
Ever toiling and aspiring
 In a patient sweet content.

“But with all the buzz and hurry,
And with all this work and worry,
Matrons found more time to visit
 Long before the setting sun,
Than in these our days, so pressing,
When more time is spent in dressing,
And the day is just beginning
 When the olden day was done.

"How these olden memories muster,
 How around the heart they cluster,
 How the thoughts come thronging backward
 From those sturdy scenes of old.
 There are no days like the old days,
 There are no ways like the old ways,
 And in every generation
 The old story must be told."

CHAPTER IV.

PROPRIETORS' MEETINGS, 1786-1845.

During a period of more than four years, the proprietary makes no records for the clerk, George Harris, to record as would appear from the absence of the least scratch of a pen or the leaving of any space in the record book which might be filled up afterwards. On the contrary, the last four years which are blank on all town records, were full of happenings, perhaps so much occurred that the clerk of the proprietors as well as the town clerk, had not the courage to narrate events. Canaan was in the secession movement to join Vermont, so anxious were the other fifteen towns to belong to the sovereignty across the Connecticut River, that all the town, as well as proprietary officers, neglected their duty. The proprietors awoke at last to find themselves in debt, and George Harris, the owner of ten rights, Joshua Harris, the owner of one right, John Harris, the owner of one right, Ezekiel Wells, the owner of five rights, and William Richardson, the owner of one right, and owners of more than one-sixteenth part of the rights of land in town, requested the clerk to call a meeting at Maj. Samuel Jones' on the 27th day of June, 1786. They voted to raise one shilling and six pence on each hundred acres of upland to defray the cost of running the lines between Canaan and Enfield; John Scofield, the son of our first settler (the old settler is now dead two years), is appointed collector and to pay the money over to the selectmen of the town. This debt is the result of a meeting back in 1781, and five years after they are ready to pay the bill. Samuel Jones, Ezekiel Wells and Joshua Harris were appointed "Assessors." Another meeting is held in December to lay a tax on the "wild lands," for the purpose of "making & repairing the Rodes." Daniel Blaisdell is chosen collector to collect the tax of sixty pounds, as well as the balance of the previous tax of one shilling and six pence on each right, which John Scofield did not collect, "made in order to defray the charge of settling the lines in sd Town between Canaan & Enfield."

This is the first appearance on the proprietors records of the name of Daniel Blaisdell. The December meeting was adjourned until the next June, 1787, and again adjourned until July. The proprietors failed to meet then.

They were earnest, industrious men, working always with a purpose, and whose hours of leisure were all filled with labor, but they were not men fitted by education to make a record. When their day's work was over they sat down and thought of the next day, letting the past take care of itself, and the life of one day was only a repetition of the day preceding. The disinclination to think of what was past, shows itself in a niggardly manner throughout all their records. The town clerks were illiterate and bungling and often neglected to record most important events. Selectmen, assessors and committees were equally negligent. Thus it occurs that there are several hiatuses in our history which greatly mars its continuity, and leave many blank years. Thus the record for 1787 closes June 3d, with George Harris for clerk. In the meantime Mr. Harris died, "made his exit out of time in a sudden and unexpected manner," as the old record has it, and then for nearly ten years until January 10th, 1797, the clerk gives no sign. Not a line to show that those men kept records, and so long had the proprietors neglected their affairs that they had lost the right to control their property and were obliged to call in the assistance of the law to reinstate them in their rights. Joshua Wells, Robert Barber, Joshua Harris, William Richardson, William Ayer and Ezekiel Wells, made application to Jesse Johnson, a justice of the peace of Enfield, who issued a warrant, came over and restored life to the defunct "propriety" by organizing a meeting with legal officers. Meantime in all these years they had not been idle. Their committee had kept at work with a surveyor laying out hundred-acre lots and intersecting them with highways. In 1788 a road was laid out "commencing at Grafton line, at a corner bound between Nathaniel Whittier and Daniel Blaisdell's, to be four rods wide to the head of Broad Street, so called; thence eight rods wide, 288 rods to Mr. Elias Lathrop's." In 1793 the road leading from "Capt. Joshua Wells' to Dame's Gore," a distance of 1,240 rods, was surveyed. There were evidences all over town of work, in surveys and pitches,

but no record of any deliberative meeting is recorded. At this meeting, warned for the second Tuesday of January, 1797, provision is made by empowering the clerk, so that the life of the corporation might hereafter be continued and in case of his death, the "Lot laing Committee," shall have the power to call a meeting "upon the petition of one-sixteenth part of the proprietors." Ezekiel Wells is appointed clerk, which office he holds until 1808. During this period nearly all the land in town is surveyed and recorded in his handwriting. Ezekiel Wells is given the privilege "of laying out a second hundred-acre lot, insted of a lot the Governors lot has took, which was No. 1 in the 2nd. Range."

After nearly nine years the books and papers of the propriety are scattered and Ezekiel Wells, Daniel Blaisdell and Capt. Robert Barber were chosen to look them up. Capt. Caleb Clark, one of the lot laying committee, has died in the meantime and Lieut. William Richardson is appointed in his place. And Nathaniel Bartlett takes the place of Samuel Jones, who has left town in 1795, although he appears as the owner of land until 1797. This meeting remains adjourned for more than a year. For more than four years there is no record, then the clerk is applied to to warn a meeting for August 27th, 1801.

The article respecting any further division of the undivided lands is passed. Thomas Miner, Daniel Blaisdell and Jehu Jones are appointed assessors and Ezekiel Wells collector to collect the one dollar tax on each right voted to defray the "charges of the proprietary." This meeting remains in session by adjournments for nearly two years, when the clerk is again requested to warn a meeting on the 17th of May, 1803. The proprietors voted that Ebenezer Clark, then the representative to the General Court, "present a memorial praying them to grant the disputed lands that Esq. Hoyt, in behalf of the Proprietors of Grafton petitioned for at the last session of said Court, adjoining the easterly line of Hanover." Clark had been urged by the town to remonstrate against Hoyt's petition. This land was State's Gore, called also Gates's Gore from the name of the person who purchased it of the state. Later in September, Daniel Blaisdell is allowed four pounds, two shillings, "which is in full, except on Clark's action." This was for legal services in the adjust-

ment of the disputes over Dame's Gore line. William Richardson is allowed six pounds "in full," for like services.

At an adjourned meeting on March 29, 1804, Daniel Blaisdell, William Richardson and Joshua Harris were chosen a committee "to prosecute any person who have or shall hereafter trespass on any common lands of the proprietors." This meeting finally, after more than a year and seven adjournments, dies, and the Clerk in September, warns another meeting for the 8th of October. At that time all the articles are passed and this meeting is adjourned six times. Finally on the 12th day of February, 1805, the proprietors vote to have Daniel Blaisdell and William Richardson, their committee chosen in 1801, settle the action with the proprietors of Orange. That town had sought to evict Josiah Clark; the result was that Orange paid all the costs. Daniel Blaisdell received \$17.10 for his services and John Currier \$1.10 and William Richardson \$4.50. In November, 1805, they raised \$186 to establish the line between Canaan and Hanover. John Currier, Ezekiel Wells and William Richardson were chosen assessors to assess the tax on the rights. Daniel Blaisdell to collect it and pay it to John Currier, the treasurer, the old assessors are to pay any money they have to the treasurer. Nathaniel Barber had pitched seventy-seven acres of land on the 3d hundred of Richard Sparrow, and he was given the liberty to lay it out somewhere else on land not already taken.

In 1806 Richard Clark, Jr., son of old Richard, has "the liberty to pitch and lay out as much land as falls short on the third Hundred of Thomas Gustin Second Right on undivided land adjoining said Clark land." The time for laying out the first, second, third hundred-acre lots of upland and the first ten acres of intervale continues to be extended to the 13th day of November, 1809, with warnings from time to time against trespassers, that the committee will prosecute them if they settle on any lands which belong to the propriety. The proprietors are anxious to ascertain how much land had been taken up, and by so doing determined how much there is left and it takes many years with much prodding on their part to get the settlers to survey and record their pitches. During these years there are numerous adjourned meetings held, at which the time is continually extended. The meeting warned in 1806, keeps in session until

1808. Taxes are assessed on July 27, 1807, of \$13 on each proprietor's right for the purpose of laying out the lots.

On October 8, 1807, the proprietors voted that the real owner "of the 3rd. Hundred of Lewis Loveredge have the privilege of pitching and laing out 50 acres of said lot on any lands wich is pitched or laid out to any other person notwithstanding the survey made to Jonathan Page." This land lay a little northerly and west of Bear Pond and for many years no owner had paid taxes on it nor for some years to come.

On February 22, 1808, John Currier was chosen the new clerk. The old clerk had become tired of writing adjournments. He continues in that office thirteen years until June, 1821.

On June 23, 1808, a committee, consisting of Capt. Joshua Harris, Daniel Blaisdell, Esq., and Capt. Ezekiel Wells, is chosen to ascertain the quantity of land in town not divided. At this meeting Micah Porter's intervale was voted to be surveyed. Thomas Baldwin sold it to Samuel Jones and Jones sold it to Porter, but the right to which it had been laid was forgotten, and the title was defective. In 1809 it was surveyed as sixteen acres adjoining Joshua Harris' land. Thomas Miner had deeded twenty acres of William Chamberlain's right, which was entitled to only ten acres of intervale, and the proprietors confirmed ten of the acres to the right of Clement Daniels. In 1809 the proprietors having brought suit against Robert Barber to eject him from a piece of intervale, agreed to settle and pay the costs, and leave Barber in possession.

From November, 1809, to July, 1812, there was no meeting of the proprietors. During this time they had evidently ascertained the amount of undivided land, for when they meet on July 9, 1812, they proceed to vote to lay the 4th Division of Upland of seven acres. The trespass committee are impowered to make settlement with all trespassers. This meeting by various adjournments continues until December. Then there is no meeting until March, 1814, when the clerk warns a meeting for the 10th. They then authorize the trespass committee to bring actions against those who have forfeited their pitches by failing to have them recorded and surveyed in the manner laid down, and for cutting timber on the forfeited pitches. A second Division of Intervale of one acre is voted to be laid out to each right. From

June, 1814, to June, 1816, there is no meeting. Ezekiel Wells, John Currier and Daniel Blaisdell are chosen the lot "laing committee in futer;" Daniel Blaisdell is chosen treasurer, Joshua Harris committee to prosecute trespassers with Moses Dole. A further division called the 5th, of seven acres is voted to be made of the land in the proprietary. Then for nearly five years the records are silent, until April 17, 1821, the clerk warns a meeting and an agent is chosen to "inquire into each survey bill and make a new and complete index of the same, to take notice of any apparent mistake has been made in any survey." They choose the best man in town for their agent, Daniel Blaisdell. And the records bear witness of his work. He found three rights that had two ten-acre lots of intervale laid out to them, and that there were three rights, Thomas Miner, Abner Chamberlain and Clement Daniels, "hath had no ten-acre lot laid out to them." It was apparent that some of the former owners had deeded the same right twice. In 1821, June 4, Elijah Blaisdell is chosen clerk, and continued in the office until 1845. No meeting is held until 1823, when at the request of Daniel Blaisdell, "owner of the shares of Rufus Randal, Ephraim Wells, Thomas Gustin, James Nevins, Esq., and forty other shares or rights, a meeting is held on the 22 day of March." John M. Barber prays the proprietors to set off a piece of land to him in consideration of his deeding the rights of Thomas Miner, Benjamin Chamberlain, Asa Daniels and Joseph Eames, to them. They voted to deed him a strip of land lying between Josiah Barber's and the river, to satisfy these rights of their full share of land. And on the 5th day of April, 1823, Barber deposited the deed with the clerk and it was recorded in the book of records and those rights cancelled.

On June 14, 1823, the proprietors voted that all the undivided lands between the following limits, "beginning at the Meeting house, thence on the road leading to Lebanon by William Campbell's farm, to the schoolhouse in his district, thence northerly on the road by Daniel Kimball's to Deacon Pillsbury's, thence southerly in the road to the meeting house begun at, be reserved to make out the fourth and fifth divisions of upland, on all the rights not as yet laid out or otherwise cancelled." There was in this a lot of land lying around Bear Pond, for the most part

worthless and included the Pond, which at that date was many rods larger than now. Daniel Blaisdell prays the proprietors to set off to him land to satisfy twenty-two rights of which he is the owner, viz.: William Chamberlain, Joshua Rathburn, Josiah Gates, Jr., Capt. John Wentworth, Rufus Randall, James Jones, Thomas Gustin, second right; Amos Walworth, Stephen Kellogg, Joseph Babcock, William Fox, Jr., Thomas Gates, John Tribble, Jonathan Beebe, 3d, Ebenezer Peck, Ebenezer Harris, Daniel Harris, Ebenezer Eames, Samuel Meacham, Richard Sparrow, Sylvester Randall and Caleb Whiting, the first Division of Intervale of John Newmarch and Thomas Miner. Land within the following limits was set off to him: "to begin at the Grafton Turnpike road on Orange line, thence northerly on said Turnpike road to the corner by Joshua Wells farm, thence to follow the road leading from said Wells to Dames Gore thence to follow the line of said Gore to Orange line, thence by said Orange line to the place begun at" "Provided he reserves within said limits enough land to satisfy the second division of intervale of one acre to each of those rights which has not yet been laid out or cancelled." The quitclaim deed was executed within six days and the rights cancelled.

They also voted at this meeting to lay out a sixth Division of Upland of six acres. On March 18, 1824, Daniel Blaisdell, owner of the right of Ephraim Wells, receives "the strip of swamp land adjoining the intervale of Asa Paddleford and Deacon French, near Enfield line southerly and the lands of Reuben Gile easterly, the land of Joseph Follensbee westerly and adjoining northerly on the road that leads from said Follensbee's to said Giles, extending on said road from the line of Giles land southerly about forty-four rods, to a stake and stones being the corner of said Follensbee's land, near his orchard." "Also a small strip adjoining the westerly side of the Turnpike road, and Orange line and between Orange line and lands of said Blaisdell," and this right or share is cancelled. On June 30th, Daniel Blaisdell, owner of the School, Minister and Isaiah Rathburn rights, receives the "strip of swampy land lying westerly of Goose Pond Brook, adjoining land of Daniel Pattee and Levi George, and adjoining westerly on upland of Ahimez Wright, and easterly on upland of Jason Kidder and extends northerly

as far as Wright's and Kidder's lands extends," and these rights are cancelled. Moses Lawrence, owner of the rights of Samuel Dodge, 3d, Lewis Loveridge, Stephen Kellogg, Thomas W. Waldron and John Newmarch, has set off to him to satisfy these rights the following land: "within the following limits, beginning at Dames Gore line on the road by Joseph Bartletts, thence on the road to the corner of the road between Bartletts and Josiah Barbers, then on the road by Lawrences, to the road by Nathan Cross, then on the road northerly to Dames Gore line, thence westerly on Gore line to place begun at." "Also all the undivided land not laid out southerly of and adjoining said Lawrence home farm and adjoining westerly on land belonging to Josiah Barber and David Richardson and easterly on lands owned or occupied by Lieut. Richard Clark and Elijah Blaisdell, and to extend southerly the whole width of the piece, to land of Uriah Welch, supposed to contain thirty-five acres." The proprietary seems now to have about finished its labors, but there are still some rights uncanceled. And these are the property of the estate of Daniel Blaisdell. After slumbering for nearly twenty-one years, Joseph Dustin and Elijah Blaisdell, son and son-in-law of Daniel Blaisdell, request Jonathan Kittredge, a justice of the peace, to call a meeting of the proprietors at Heath's Inn for the 21st day of July, 1845. They seek to choose a moderator and a new clerk. Elijah Blaisdell, the old clerk, had removed from town and became thus incompetent. They met and chose Jonathan Kittredge clerk. And he proceeds to call a meeting according to law that the proceedings which they are about to take may be legal, and afford them a good title to the undivided lands they propose to sell, for during those years Mr. Dustin has found numerous gores and pieces, not included in the old surveys and which have descended to the heirs of Daniel Blaisdell. On the 2d day of December, 1845, they meet and confirm a deed of land which Daniel Blaisdell gave James Eastman, dated November 24, 1832, of land on the west side of Goose Pond. Blaisdell was the owner at the time of his death of all the rights uncanceled except the rights of Richard Wibard, Daniel Rogers and William Wentworth, George and William King. The proprietors vote to cancel ten rights, in consideration of this conveyance, viz.: John Chamberlain, Abner Chamber-

lain, William Chamberlain, Jr., Aaron Cady, Aaron Cady, Jr., Nathaniel Cady, Daniel Fowle, Samuel Dodge, Thomas Gustin and Thomas Gustin, Jr.

They voted to reserve the common land lying on the westerly side of the Mascoma River, northerly of H. G. Lathrop's and adjoining Dame's Gore, for the right of Richard Wibard. Joseph Dustin and Elijah Blaisdell are appointed a committee to dispose of the remaining undivided land which is not enough to make any further division and account to the proprietors "for their equal share of the proceeds, excepting the land adjoining Bear Pond and the piece reserved for Richard Wibard's right." So ends the records; there was no accounting so far as recorded. It is, however, well known that Mr. Dustin under that vote sold several pieces of land. The land around Bear Pond he claimed as his own and was not sold out of the family until long after his death. It was never surveyed.

There still remain uncanceled the rights of George and Gibson Harris, Allen Whitman, Jared Spencer, Ephraim Wells, Jr., Thomas Wells, Jedediah Lathrop, Clement Daniels, David Chamberlain, Israel Kellogg, George Lamphere, Phineas Sabine, Jabez Jones, Richard Wibard, James Nevins, George King, William King, William Wentworth, Thomas Parker, and Daniel Rogers. The right for the propagation of the Gospel and the Glebe Rights were not cancelled, but the proprietors assumed ownership of them after the Revolution, and sold the land set off to these rights to different parties who occupied them.



Broad Street and Hart Pond from Pinnacle

CHAPTER V.

TOWN MEETINGS, 1770-1785.

The first town meeting of which there is any record was called by Benjamin Giles, justice of the peace, "upon the petition of more than ten freeholders, inhabitants of the Township of Canaan," on the 3d day of July, 1770. The charter provided that the first town meeting should be held on the third Tuesday in August, 1761; it certainly was not held in Canaan. Thomas Gustin was to be the first moderator and all annual meetings were to be held on the second Tuesday of March "forever hereafter." At the first meeting at John Scofield's house, John Scofield was chosen moderator; Samuel Benedict, clerk; John Scofield, Joseph Craw and Samuel Benedict, assessors; Asa Williams, tithingman; Ezekiel Wells, surveyor of roads. And all future meetings shall be warned in the manner following:

The annual meeting on the second Tuesday in March to be annually warned by the Town Clerk, for the time being, by setting up a warning of Notification at least ten days before sd meeting, at some public Place in sd Canaan. And also the Clerk for the time being, shall at any time when applied to by seven Freeholders of sd Canaan, or the Assessors for the time being, Warn a meeting of the Freeholders of sd Town to be held at any proper place in sd Town, by setting up a Warning seven days at least before sd meeting at some public place in sd Town.

The same names appear on this occasion, with the addition of Ezekiel Wells, who with his brother, Joshua, arrived the previous year, that we are already familiar with in the Proprietors' Records. The Wells brothers were both unmarried, Joshua being a disappointed man of thirty-five and Ezekiel eleven years younger, who came because Joshua did. In 1771, at the second annual meeting, the same names appear as before, only a little changed about; Samuel Jones is constable; Asa Williams, fence-viewer; Ezekiel Wells, tithingman; Samuel Chapman, surveyor. In 1772 appears the same scant records of Samuel Benedict as clerk, not a profitable clerk for us, who are striving to learn

philosophy by studying the history of persons who first cut down trees, and made roads in Canaan. The names of Ebenezer Eames and Caleb Welch are added to the previous list. This is the first year in which selectmen were chosen; they had been called assessors.

In 1773 the place of holding the annual meeting was changed from John Scofield's to the dwelling house of Thomas Miner, when Caleb Welch was chosen town clerk; Thomas Miner, moderator, and Samuel Chapman, the lame basket-maker, tithingman.

A census of the town was requested this year and it was made up in the following manner:

Unmarried from 16 to 60.....	12
Married from 16 to 60.....	11
Boys 16 years and under.....	16
Sixty years and upwards.....	—
Females, unmarried.....	11
Females, married.....	12
Widows	—

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The number of ratable polls was nineteen. In 1774 the annual meeting was "lagally warned" and held at the "dwelling house of Samuel Chapman." And here is an addition to the old list of names: Charles Walworth as selectman and Ezekiel Gardner, tithingman. And here also on this occasion, for the first time, appears the name of "Thomas Baldwin Surveyor of highways." Young Baldwin is, just before this time, twenty-one years old, and has now cast his first vote. He has already made himself useful to the people because of his superior intelligence.

Nearly all these people were of Connecticut, of the old Puritan stock, and brought their peculiar notions of the sanctity of the Sabbath to Canaan. They used to assemble in barns and houses, where the elders led in prayer and they all hummed a song of praise, and this young man was elected to read a printed sermon. On this occasion it was "voted that they would build a pound, between Mr. Samuel Chapmans and Moose Brook, to be built by the inhabitants on the first Monday in May next." And they built the pound on the west side of the brook, not far

from Mr. Miner's mill. But the pound, like the mill, has long ago disappeared from sight. - In 1775, January 16, the selectmen were directed to send a letter to the "Committee of Correspondence" at Exeter, "to answer their request." John Scofield was appointed to carry the letter. He assured the committee that the people were in sympathy with the movement for the redress of wrongs. The committee of correspondence was appointed by a convention of deputies, which met at Exeter January, 1775, to consult on the state of affairs, appoint delegates to the next general Congress to be holden at Philadelphia in May following. They issued an address to the people, warning them of their danger and exhorting them to union, peace and harmony; to frugality, industry, manufactures and learning the military art, that they might be able, if necessary, to defend the country against invasion.

A circular was sent out to the towns in New Hampshire in which they said:

You are requested to desire all males above twenty one years of age to sign the declaration on this paper, and when done to make return thereof, together with the name or names of all who shall refuse to sign the same, to the General Assembly or Committee of Safety of this Colony.

On the first day of July the list of subscribers to the "Association Test" was made out and forwarded. It was found that 8,199 male persons over twenty-one years of age, then living in New Hampshire, had solemnly promised to risk their lives and property in defense of their country and families against British aggression, while 773 for various reasons refused to sign. The greater part of the latter class were hostile to colonial independence. There were twenty-four Canaan signers, by which it will be seen that at that date, which was nearly ten years after the settlement of the town, there were but twenty-four males in it over twenty-one years.

This paper sent to Exeter is as follows:

We, the subscribers do hereby solemnly engage and promise, that we will to the utmost of our power, at the risque of our lives and fortunes, with arms oppose the hostile proceedings of the British Fleets and Armies against the United American Colonies.

CANAAN SIGNERS.

Ebenezer Eams	John Scofield
Richard Clark	Samuel Lathrop
James Treadway will	Ezekiel Gardner
on certain conditions	John Scofield Jr
(viz) (1)	Gideon Rudd
Caleb Clark	Joshua Wells
Thomas Miner	Samuel Joslen
Samuel Jones	Richard Joslen
Joseph Walter	Charles Walworth
Thomas Baldwin	Ezekiel Wells
Jehu Jones	Eleazer Scofield
his	Caleb Welch
Thomas Baxter X	Job Scipio
mark	
Robert Burts	

Canaan July 1st. 1776

To the Honble Committtee of Safety for the Colony of New Hampshire.
These are to certify that every man in this town signed this agree-
ment.

Attest

EBENEZ EAMES } *Select-*
SAMUEL JONES } *men*

(1) 1st On Condition thay no man who is taken a Captive from the British forces be made an officer or let to be a Soldier in the Continental Army a2ly that every American found and taken in a arms against the United Colonies be Immediately put to Death and 3ly that all and every of the British Troops that are Captivated by the Continental forces by Sea or land or any other way taken shall be kept in Prison or Close Confinement and 4ly than every Commanding Officer or a Soldier or any Person or Persons imployed in any Business whatever in the Cintinental Forces who is found & proved to be a Traitor to the United Colonies in America be put to Death Immediately.

Upon these aforementioned Conditions do I sign this Declaration.

Witness my hand

JAMES TREADWAY

With the above was sent the following request from the Committee of Safety of Canaan and Enfield. Each town had its own committee appointed to look out for its defense.

To the Honble Committy of Safety For the Colony of New Hampshire,
A Request from The Comitty of Safety for the Towns of Canaan And Enfield alias Relhan in sd Colony;

Whereas we Being in Eminent Dange of being Ravaged and Destroyed by the Savages, and other of our Unnatural Enemies, And we Being Unable to Defend our Selves in the Lest; for the want of guns

& ammunition We therefore humbly Request that your Honors Would send us Sixteen guns, forty two pounds of Gunpowder and 168^{lbs} of Lead 21 Dozen of flints B Lieut Sam^l Jones of sd Canaan and Mr Elisha Bingham of Enfield Which men are chosen for the Said Purpose. Gent^l your Compliaige with this Request will Greatly Oblige & Enable us to Defend our Selves in these frontier Towns.

EBEN ^r EAMES	} <i>Committee of Safety</i>
SAM ^l MEACHAM	
THOS BALDWIN	

The Reasons Why this Paper was not Signed By two of the Committee is Because one is Absent and the other is the Bearer

S. MEACHAM

The Provincial Congress on July 5, 1776, "voted that Samuel Jones of Canaan and Elisha Bingham of Enfield have and receive out of the treasury 5 pounds for the purpose of purchasing Lead and flints for the use of the inhabitants of said towns. They giving good security for repayment of said sum when requested." The council on the same day voted to give them twenty-five pounds of powder and five pounds in money.

There are no more records for the year 1775, but a warning for the annual meeting. If Paul Revere's message was heard in Canaan we do not know. The fires of Bunker Hill and Lexington did not illuminate these forest homes; but these laborers did join the band of patriots, although they left no record of it. Their actions spoke louder than any words they could write.

The Committee of Safety of New Hampshire, in order to determine the strength of the colony, requested a census of the town, which was as follows:

The accompt of Inhabitants,

Males under 16 yrs.....	16
Males over 16 yrs. to 50 not in army.....	17
Males above 50 yrs.....	3
Persons gone to the Army.....	3
All females.....	28
Negroes and slaves.....	—

Canaan Sept. 22. 1775

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Upon diligent search we find that we have a Gun for every one capable of yousing them. As for Power & ball we have none with us.

ASA KILBURN	} <i>Selectmen.</i>
EBENZ EAMES	

In 1776 more new names appear: "Chose Thomas Baldwin Constable." Jonathan Bingham was surveyor and Jehu Jones tithingman; Asa Williams, pound-keeper. Capt. Samuel Jones, Thomas Miner and Caleb Welch were appointed to look out for a burying-place. They selected and laid out the grounds known as "The Cobble," near Jehu Jones' house on South Road. Under date of September 30, 1776, the towns of Canaan, Hanover and Cardigan were notified to meet to elect someone to represent them in the General Assembly and Council at Exeter the next December. They met at Hanover November 27 and refused to elect anyone, being dissatisfied with the methods of representation and that their advice was not taken in the government. They had been requested two years before, in 1774, and had declined. In 1774-'76 Lebanon, Hanover, Rehban, Canaan, Cardigan and Grafton were classed together and entitled to one representative, but they failed to send anyone. On September 18, 1776, Hanover, Canaan and Cardigan were classed together as being large enough to send one representative, but they did not send anyone in 1777. And here ends the record for that great year.

In 1777 the annual meeting was held at the house of Joshua Harris, son of George. The records of this meeting are unusually elaborate, which is due to the fact that they "Chose Insign Thomas Baldwin, Clerk." In this case Mr. Baldwin has recorded himself. The name of Richard Clark, 3d, is added to the list of freeholders. "Voted that the Committee of Safety be desired to administer the oath to the other officers." This committee was a patriotic committee, deriving its powers from the Council and Assembly, and had charge of military affairs when the Council and Assembly were not in session. John Scofield was a member and beyond this fact nothing is known. That some of our friends and neighbors did shoulder their muskets in the cause of popular liberty is evident from the following liberal bounty offered by the town:

Voted that every person that has ever been in the Continentals service, or may enlist the ensuing year, and may be gone through the usual season for business, shall not be liable to pay any taxes in this town for that year he is so gone.

Here appears the first vote of the town to defray town charges: "Voted to raise by a rate on the Poles and ratable Estate of the

inhabitants of this town the sum of 3 pounds L. M. for the defraying town charges. What is paste and for the Insuing year."

All the back rates on the highways were to be worked out this year. The penalty for not paying the rate on polls and estates should be the same as for not working on the highway.

The only other business is contained in the following:

Voted to appoint Capt. Joshua Wells, Caleb Welch and Eleazer Scofield fence-viewers, to examine fences, where any damage is done by hogs, and see if such fence is sufficient to stop hogs yoked according to law. If they adjudge the fence not sufficient then the owner of the fence shall not be liable to pay the damage, provided the swine are yoked and ringed according to law.

It might be interesting to those concerned to learn who, by the terms of this vote, is "holden to pay the damage." The owner of the fence is exempted. The swine, if yoked according to law, are not liable to pay, and the owner of the swine is not mentioned. Now who is to pay the damage when Joseph Craw's hogs pass through Samuel Jones' poor fence, with their yokes and rings on, and commit trespass to Samuel Benedict's garden?

By the record it appears that Thomas Baldwin was elected clerk for three years, 1777, 1778, 1779. Beyond the record of 1777 he confines himself to a copy of the warnings of the other two years; no record of the doings of the meetings, and thence onward for six years longer the record is a failure — years of great events to the town and nation — until 1786. All is blank; nothing appears save a few marriages, births and deaths among the people, and these are in an unknown handwriting. Thomas was unfaithful to his trust. He might have done much for our enlightenment, for he was a young man of ability. He gained a great reputation in the Baptist Church, but as a town clerk he was a fraud.

There was increase in population; new names appear, old names disappear. What were all these toilers doing in these long years? Who can tell us? Lands were surveyed and roads built, taxes were voted and many of the people joined the three regiments that were voted to support the War of Independence. Beyond these facts we shall never be able to look into the social condition of those times. Had they preachers or schoolmasters,

and what were their names? During this time town meetings were held; petitions in the archives of the state department show that. The warning for the town meeting in 1779 contained an article "to take into consideration a tax bill from the Treasurer of New Hampshire." The town evidently voted to have William Ayer present a petition respecting it, as the following shows, but with what result is not known.

To the Honorable Council & House of Representatives of said State. The petition of William Ayer of Canaan in the County of Grafton in said State in behalf of said town humbly sheweth that by means of the unsettled state of said County & the claim of Vermont they have never made their state tax but are now desirous to make the said taxes & to discharge the same: but the said town being much too high in the proportion of the State tax the petitioner prays the same may be examined & set right & said town will immediately proceed to make & discharge their taxes & as in duty bound shall ever pray.

Exeter June 17. 1779.

WM. AYER.

The petition was successful, for the Assembly voted to adjust the rate at twenty shillings on every 1,000 pounds of state and continental money for the years 1777, 1778, 1779, "said taxes now being all in arrears."

On the 20th of October, 1780, the Indians from Canada attacked and burned Royalton, Vt. An express was sent with the exciting intelligence for relief from the neighboring towns. A company of twenty men was instantly raised in Canaan to join those from Lebanon to go to the assistance of the unfortunate people of Royalton and to scout along the frontiers, lest the enemy should fall upon other settlements unawares. Joshua Wells was placed in command of this company. The names of those volunteers are known and their service also recorded by their captain, who sought payment for their services.

There seems to be no further inconvenience in regard to mills. The people were fully accommodated. Mr. Eames' grist-mill was running at the Corner. Mr. Miner's sawmill was running on Moose Brook. Jonathan Carlton of Amesbury had built a sawmill on the Mascoma at the outlet of the pond, and Capt. Robert Barber had come in from Newmarket and built the mill afterwards known as Welch's. He also built a second mill on the Mascoma, not far from the site of the old paper mill.

The first settlers in Canaan, except James Clark, were all from Connecticut, and came here chiefly through the influence of George Harris, who, as one of the grantees, was much interested in the new settlement. Craw, Williams, Jones, Benedict, the Wellses, Welch, Joslyn, Walworth, Gates, Lathrop, Eames and others came with or followed after Mr. Harris. It was a long and weary way they traveled, on foot or on horseback. Roads were not marked out in many places. In others they were obstructed by stumps and logs. They left Colchester and Norwich in the opening spring and arrived early in the summer. These first-comers, most of them, located upon the ridge of land now called South Road, extending from John Scofield's, near Mascoma River, near West Canaan, to the farm once owned by S. D. Gorham, which was the homestead of Charles Walworth, a half brother of Amos Walworth, the grantee. These men and families endured much of hardship and suffering. They found here no shelter, no food, no ground fit for tillage, and but little seed to put in the earth when it should be prepared with axe and brand. These were soon followed by families from Haverhill, Amesbury, Plaistow, Hampstead, Newmarket and other eastern towns, inclined to settle here chiefly through the influence and representations of the friends of the governor, who had been made grantees and were anxious to realize something from their grants. Among these were the Dustins, father and sons, the Blaisdells, Clarks, Ayer, Bartlett, the Barbers, Sawyer, the six Richardsons. Some of these found their way to Sawyer Hill and to various other parts of the town, but chiefly upon the uplands, believing that they thus received the best lands for corn, vegetables and grass.

The inventory for the year 1783, seventeen years after the settlement of the town, shows some progress. Two hundred and seventy-nine acres of land had been subdued and made use of by the settlers.

A true Inventory of the Polls and rateable Estate in town of Canaan in said State in the year Anno Domini 1783—

No. Polls	50
No. Horses	28
No. Cows	62
No. Oxen	29

No. of 3 years old	14
No. of 2 years old	20
No. of yearlings.....	10
No. acres pasturing	118
No. acres mowing	127
No. acres tillage	34
No. acres wild land fit for improvement.....	12,000
<div style="display: flex; justify-content: flex-end; align-items: center;"> <div style="display: flex; align-items: center; margin-right: 10px;"> <div style="display: flex; flex-direction: column; align-items: center;"> WM. AYER WM. RICHARDSON </div> <div style="font-size: 2em; margin: 0 5px;">}</div> Selectmen. </div> </div>	

It was during the years of unwritten history that the secession of the sixteen towns took place. Canaan was one of these towns. The people severed their connection with New Hampshire and voted themselves a part of the new territory of Vermont. The history which records this peaceful uprising is substantially as below condensed:

The original grant of New Hampshire was made to John Mason, and extended sixty miles from the sea. The line passed from the town of Rindge through the west part of Concord, striking Winnepesaukee Lake. Later grants extended its western boundary to Lake Champlain. Under these later acts, grants of townships were made on both sides of the Connecticut River. In 1764 a decree of the king in council was passed limiting the boundary of New Hampshire on the west to the Connecticut.

The grants to New York were not more definitely bounded, and in consequence a fierce strife arose as to the right of New York to control the lake and the river. The inhabitants of the towns on both sides of the river were mainly from Massachusetts and Connecticut, and their views of public policy coincided. They were not well satisfied with the line which separated them from each other, and after the Revolution, when New Hampshire adopted measures for framing a constitution, their dissatisfaction was expressed in acts as well as words. Vermont petitioned Congress to be received into the confederacy as an independent state, and a majority of the people in many towns on this side of the river desired to unite with them, by petition dated June 11, 1778, the result of conclusions they had reached in March. There were sixteen of these towns, as follows: Cornish, Lebanon, Dresden (now Hanover), Lyme, Orford, Piermont, Haverhill, Bath, Lyman, Apthorp (now Littleton),

Dalton, Enfield, Canaan, Orange, Landaff, New Concord (now Lisbon), and Franconia. They took the position that since the government of Great Britain was overthrown, they were left to their own natural sovereignty, that the original grant of New Hampshire extended but sixty miles from the sea, that these townships were independent grants, each in itself a sovereign political organization and that as the power which had created them was thus overthrown, they were at liberty to attach themselves to whatever state they pleased. On the other hand it was maintained that by their own acts in receiving grants and protection from New Hampshire, they had acknowledged the sovereignty of that state over them. There was much discussion in the towns bordering on the river. They refused to send delegates to the convention which formed the constitution of New Hampshire, but united in a petition to the Vermont assembly, which then met at Windsor, to be received as a part of that state. The question was submitted to the people of Vermont in their general assembly and the union with the sixteen towns was accepted June 11, 1778. They were accordingly admitted as a part of that state and gave notice to New Hampshire to that effect, and asked for an amicable settlement of the boundary line between the two states. The government of New Hampshire was by no means disposed to recognize the right of secession. The president of New Hampshire, Hon. Meshech Weare, wrote to Governor Chittenden of Vermont, August 22, 1778, reclaiming these towns, making a strong argument therefor. He said: "Were not these towns settled and cultivated under the grant of the governor of New Hampshire? Are they not within the lines thereof? Did not the most of these towns send delegates to the convention of this state in 1773? Have they not from the commencement of the war applied to the State of New Hampshire for assistance and protection? It is well known that they did, and that New Hampshire at her own expense supplied them with arms, ammunition &c, to a very great amount. I earnestly desire that this matter may be seriously attended to, as I am persuaded that the tendency thereto will be anarchy and confusion." He also made an appeal to Congress to interpose and prevent, if possible, the shedding of blood. Congress by a resolution on August 2, 1781, made it an "indispensable

preliminary" to the admission of Vermont as a state and freeing them from the claim of sovereignty of New York, that Vermont give up all claim to the towns on the east side of the Connecticut River. The movement of these towns received no encouragement from Congress and Canaan was not in sympathy, as appears by the following petition:

Canaan January 22 1782

To the Honorable and Generable assemble of the State of New Hampshire greating we haveing for a Long time bin under a broken situation the pretended State of Vermont pretend to Exercise athority over us which causis a great confusion among us & there being more than one half of the inhabitants of this town that have bin and now are willing subjects to this state pray that we mite be put in sum regularasion that we may have a Justice of the peace & militare officers that we may be in a way to defend our selves against the Enemies of the united States for we think our Selves in great danger having no authority amongst us but the pretended athority of vermont which we are not willing to be under if we can have any other N. B. we the subscribers beg the privilege that the Honorable Cort wold commisonate William Ayer as Justice of the peace & that we mite be led to the choyce of miletery officers

Joseph Stickney

Joseph flint

Daniel farnum

Samuel Chatman

Nathl Barlet

Joshua wels

Samuel Josen

Mathew Man

Josiah hall Bartlet

Benjamin Burt

James woodbury

henry springer

Jaspur barber

Thomas miner

Daniell Carr

William Smith

Leonard hor

Benjaman Sawer

Samuel Meacham

Robard Barber

Jonathan Stickney

Ezkel wels

David fogg

John Bartlet

Samuel Hinkson

At the first meeting of the assembly of Vermont, February 22, 1782, after the people had voted to receive these towns and the delegates from this side had taken their seats, the question arose whether these towns should be erected into a separate county. This was refused, whereupon the delegates again seceded and left the Vermont assembly in disgust. Their friends on this side of the mountains, bound more strongly to them than those on the other side, proposed to unite with them to form a new state on both sides of the river, to be called New Connecti-

cut. Then followed a series of contentions between New York, Vermont and New Hampshire, which is not interesting here, all of which were finally settled by the admission of Vermont with her present boundaries into the confederacy of the United States, a settlement which was hastened by the shrewd policy of Ethan Allen, who conferred with the British authorities in Canada and elsewhere as if he desired a union with them.

In some of the towns concerned in this contest there was manifested a spirit of lawlessness and disorder. In others Committees of Safety were appointed with unlimited powers. A meeting of the Committee of Safety for Canaan, Hanover, Lebanon, Plainfield and Grantham was held at Lebanon and the following vote was passed: "That the laws of our country ought and shall be the rule of our procedure in judging of the qualities of offences and punishing the same only with such variations as the different channel of administration requires." It appears from the record that in 1786, after the question of sovereignty had been settled, that the people of the town, like honest men, voted that the uncollected taxes during the years of their secession should be paid. The amount is not known.

At the beginning of the year 1785 two petitions were presented to the president and council, which show the unsettled condition of affairs in town:

To his Excellency the Pres & Honble the Council

That as we are not represented in the house to our satisfaction we can not rest easy to have advice taken from that quarter in your Honorable Board respecting the appointment of Civil & Military officers.

We take liberty to inform you that Caleb Clark Esq will give best satisfaction for a Civil Magistrate of any man in town
Canaan Jan 26 1785

Asahel Wells*
Josep Stickney
Benj Harris*
Robert Barber
Joseph Flint
Jehu Jones*
Ezekiel Gardner*
Caleb Welch
George Harris*
Turner Peterson*
Samuel meacham*
benjamin burts*

Jonathan Stickney
Zebulon Gates
William Richardson*
James woodbury
Samuel Hinkson*
William Smith
William Douglass*
Elias Lothrop*
Thaddeus Lothrop
Humphrey Nichols
Abel Hadley*
Benja Sawyer*

Another petition of the same date requested the appointment of Capt. Robert Barber for a field officer: "that he would give much the best satisfaction. We understand a certain Mr. Jones has been mentioned, who will not answer the valuable purpose of peace in s^d Town." It was signed by seventeen men, twelve of those on the above petition marked * and Joshua Harris, Elisha Lathrop, Ezekiel Wells, Richard Clark, and Isaac Walker. Samuel Jones was a major in the Twenty-Fourth Regiment the previous year.

It was in 1785 that a petition was presented to the General Assembly by Col. Elisha Paine and others, to form a new town out of portions of territory of the towns of Lebanon, Hanover, Canaan and Enfield. The part of Canaan to be included was in the southwest corner. The petition was not successful.

CHAPTER VI.

TOWN MEETINGS, 1786-1797.

It is now nine years since our town clerk made any record. His name was Thomas Baldwin, and in that time he had become converted to the Baptist belief, had studied divinity, theology, been ordained as an evangelist, and placed in charge of the new Baptist Church, which was organized six years ago. In that capacity he served well and left a large mark for future theologians to look at, but his style of keeping town records is not commendable.

Our new clerk, Mr. David Fogg, who had recently married Ruth Dustin, daughter of old Jonathan, lived in a log house some fifty rods southerly from the house John M. Barber afterwards built. Some of the apple trees he planted are still standing. He wrote a firm, even hand, and his record is diffuse as to the appointment of officers. Mr. Fogg's name comes to sight several times in the few coming years, and then he disappears, and there is not even a grave-stone to perpetuate his exit.

When Demophile was near her end she said to me: "Do you ever go and read those names and bits of verses on the stones yonder? You and Aspasia used formerly. Some of them tell us to be sad and sorry for folks who died a hundred years ago; others to imitate men and women we never should have had a chance of seeing, had they been living yet. All we can learn from them is this — that our country never had any bad people in it, but has been filled with weeping and wailing from its foundation upward."

In 1786, twenty years after the first settlement of the town, the census of the inhabitants was 142 males and 111 females. This year appears the first vote in reference to schools. "Voted to raise fifteen pounds L. M. for the support of schooling," and Capt. Robert Barber, Eleazer Scofield and Richard Clark were appointed a committee to divide the town into school districts. The schools had not been a feature in the town, no system existed,

any respectable person, who could strike a good square blow with a ferrule or rod, had merit sufficient to become school-master. And sometimes persons were employed who had to spell words of a reading exercise before pronouncing them. Ignorance was rather winked at, other desirable things being equal. Two months in the winter, when there was nothing else to do, was all that could be afforded by these hard working settlers for schooling.

New names appear: Joseph Flint and John Hall Bartlett as tithingmen; among the six surveyors of highways is Abel Hadley; Richard Otis and William Douglass are hogreaves; Benjamin Sawyer and Esquire Ayer are fence-viewers. "Voted to raise 16 pounds L. M. to defray town charges." Compare with March 9, 1886, a hundred years later: "Voted to raise \$3000 to defray town charges." The selectmen had grown to be as careless as the clerks. The finances and affairs of the town had fallen into confusion. It was voted to have a thorough investigation thereof for the years from 1781 to 1786, and Joseph Flint, Daniel Blaisdell and Richard Otis, were appointed for the purpose. They made a full report, which was "excepted," but they fail to inform us if they discovered any "rings" by which the town had been swindled. It is fair to infer that after James Treadway left, honesty was a prevailing virtue, although sometimes harrassed by incapacity and ignorance. Ten shillings on the pound was raised for the repair of roads, not to include the large bridges. A new pound was voted to be built near the "South end of the town." It was located on South Road at the northeast corner of John May's. Joseph Flint was appointed as constable to collect back taxes for the year 1781, "and an extent for the deficiency of soldiers for this town."

It was a sin unpardonable to be a pauper, or unfortunately poor. Our tramps were treated with more consideration, as the following will show:

State of New Hampshire. Grafton, ss.

To Mr. John Scofield Constable for the town of Canaan for the present year. You are hereby required in the name and government of the people of said state, to warn off said Canaan, sundry persons now dwelling in said town, viz., Abigail Cooley and Theodate Flanders with Coffey her child. Their neglect of departing within fourteen days

will expose them to the penalty of the law. Therefore fail not and make return of your doings.

WILLIAM RICHARDSON	} <i>Selectmen.</i>
CALEB WELCH	
JEHU JONES	

Canaan Aug 9 AD 1786.

The constable states in his return that he read this precept within the hearing of these unfortunate women, who, looking in vain for some hospitable door to open to them, wearily passed over our bounds, and were heard of no more. In the following year similar warnings were given to Francis and Mehitable Keniston and their seven children, to Hannah Stevens and to Sargent Blaisdell, a brother of Daniel and Parrott Blaisdell, a soldier who had failed to gain a residence anywhere. Also to Abigail Finch "to depart from this town that they may not become chargeable." "Those people that will make oath that they have paid their poll tax in any other town for the year 1781 shall be exempt from paying in this town for that year."

William Richardson, Major Jones and Benjamin Sawyer were appointed "to lay out a road from the old Wolfeborough road to Mr. Bradbury's land." That road has been made fourteen years, and now they call it "old." It is doubtful if it ever was traveled by any one after the governor's journey. William Bradbury had moved on to his farm which was then the north-west corner of the town, next to the old town line, in 1785, from Newburyport. He cleared it up by hand, and while doing it lived with William Richardson.

"Voted that we instruct our representative in order to encourage the making of paper money." Jesse Johnson of Enfield was the representative of the towns of Canaan, Enfield, Dorchester, Cardigan and Grafton, and he was instructed by the following notice:

At a legal meeting holden in Canaan on Tuesday the 8th day of August 1786 the inhabitants of sd Town unanimously voted to have paper money made.

DAVID FOGG, *Town Clerk.*

And Major Jones, Esquire Ayer and David Fogg were chosen a committee "to instruct our representative." The reason for this vote we learn from other sources. In January, 1777, one

hundred pounds of silver or gold was equal to the same in Continental money. In February it took 104 pounds of Continental money to equal one hundred pounds of silver or gold. In January, 1778, Continental money had depreciated so that it took 325 pounds to equal one hundred pounds of gold. In 1779 it took 742 pounds; in January, 1780, 2,934 pounds, and in June, 1781, one hundred pounds of silver or gold would buy 12,000 pounds of Continental money. Neither debts nor taxes could be paid, and much distress existed in every community. The great struggle for independence had terminated in the emancipation of the people from foreign jurisdiction, but the people were suffering from the lack of any system by which values could be approximated. A large debt accumulated by the war remained to be discharged. Requisitions for this purpose were made by Congress and by the state governments. The course of trade was not in favor of the colonists, consequently the silver and gold gradually disappeared. So large was the balance of trade against the colonies that it seemed impossible that any system of imposts could be adopted by which the coin could have been retained. Recourse was had to the usual mode of taxation on polls and estates, by which means heavy burdens were laid upon the husbandman and the laborer. Private creditors, who had suffered long by forbearance, were importunate for their dues, and the courts were full of suits. Various remedies were suggested by the people, who felt themselves oppressed, but that which offered quickest relief was a new emission of paper bills founded on real estate and loaned on interest. The cry for paper money was incessant and universal. It was to be the panacea for all troubles. But to all the clamors of the people there could be but one response, that it was not in the power of any legislature to pass any law that would secure paper from depreciation. A law was passed, called the "tender act," by which it was provided that executions issued for private demands might be satisfied by cattle and other enumerated articles, at an appraisal of impartial men under oath. This act was limited to two years, before the expiration of which it was revived with alteration and continued for three years longer. The effect of this law, where attempts were made to execute it, was that the most

valuable kinds of property were either concealed or made over to third parties, and whenever the sheriff appeared he could only levy upon articles of little value. Attempts were made by the legislature to encourage the importation of money from abroad by exempting goods from port duties. But all these efforts were in vain. No encouragement could be given for the circulation of money while the tender act was in force, because every man who had money felt it was safe only in his own pocket.

The cry for paper money was like a raging fever. In every town there was a party in favor of it, and against all laws which obliged men to pay their debts. This same party also clamored against courts and lawyers. The abolition of the courts was demanded, as being sinecures, whereby clerks, judges and lawyers enriched themselves at the expense of the people.

To still the alarm and collect the real sense of the people on the subject of paper money, the assembly formed the plan for the emission of fifty thousand pounds, to be let at four per cent., on landed security; to be a tender in payment of state taxes and for the fees and salaries of public officers. This plan was immediately printed and sent to the several towns, and the people were desired to give their opinion for and against it and make return at the next session of the assembly.

The excitement upon the subject was kept up by interested parties, who spread false reports in regard to the acts of the government. When the assembly again met at Exeter they were surrounded by a body of two hundred armed men, who in a threatening manner, demanded an issue of paper money, an equal distribution of property and a release from debts. Sentinels were placed at the doors and the whole legislature was held prisoner, the mob threatening death to any person who should attempt to escape before their demands were granted. They continued their riotous demonstrations through the day, when they withdrew and spent the night upon a hill a mile away. The next morning they were attacked by the militia and dispersed, some forty being made prisoners, who were subsequently discharged upon making humiliating submissions. The dignity of the government being vindicated, its lenity became conspicuous. The plan adopted by the assembly for the issue

of paper money was not sustained in the returns made by a majority of the towns and all the questions touching upon it were determined in the negative. And in Canaan it was "Voted that the handbill respecting paper be not adopted."

It was found by many patriots that the American Revolution would not produce that sum of political happiness, which its warmest advocates had formerly predicted. The efforts of the factions in several of the states had produced alarming results. But the powers of government being exerted with vigor, the spirit of anarchy was suppressed and the hopes of good men grew strong. Major Jones was appointed collector "to collect what remains due on a tax bill for the year 1779 in certificates agreeable to the scale of depreciation at the time it was due to the treasury."

In 1787, twenty pounds was raised to defray town charges, and ten shillings on the pound for highways. "Voted to sell the necessary wood for Mr. Walters' support at Vendue to the lowest bidder," and a committee was appointed to let out his place as long as they shall think proper. Joseph Walters was an invalid soldier and needed daily care. He was poor also, but owning land and being an old resident, he could not be warned off the town. Mr. Baldwin was voted thirty pounds in labor and produce this year and his estate was exempt from taxation, as it had been last year. The votes for a president on the thirteenth day of March, 1787: John Langdon, 23; John Sullivan, 9. Joshua Harris was appointed the first coroner in town, this year, by the president and council, and this office he held for ten years. Oliver Smith held the office one year, in 1798.

In 1788, Mr. Walters' care is bid off to Richard Otis for nine pounds. "Mr. Otis is to support the fire, that is wood convenient be found at the door cut suitable for the fire, and when necessary the fire be made, and also two cows shall be well pastured on the place in case there is feed enough grows, and that they be provided for in winter, or so long as it is necessary that this should be fed with hay, and fed therewith when it shall be needful, to be kept on the place while they give milk." The town was to pay the bill in wheat or other grain at the rate of five shillings per bushel. Mr. Otis was to have all the feed over

and above what was needed to keep the cows. But Mr. Walters was to have the privilege of keeping two hogs, the town to inclose a small spot to pasture them. John Currier's name appears for the first time as surveyor of highways, Samuel Noyes as a selectman, and Thaddeus Lathrop as a fence-viewer. The votes for president this year were: John Sullivan, 1; John Langdon, 21; Josiah Bartlett, 7. And here appear the first votes for senator: Jonathan Freeman, 4; Colonel Payne, 18; and Bezaleel Woodward, 7.

At this meeting, March 11, it was "Voted to build a Meeting House." On May 9, a meeting was called to see about the building of the meeting house, and a committee was appointed to report on June 10, at which time the people got into a controversy as to the size of the house, the spot upon which to build it, its shape and other matters, got badly out of humor and went home. They said no more about a meeting house for several years. On December 15, "in obedience to an act of the State of New Hampshire," the legal voters met at Capt. Robert Barber's and voted for representatives to the first Congress and for the five electors for the first president of the United States. The votes for representative were: General Sullivan, 11; General Peabody, 10; General Bellows, 12; Judge Livermore, 18; Judge Calf, 5. For the electors: Jonathan Freeman, Esq., 19; Colonel Toppin, 19; Col. P. Long, 19; General Dow, 19; Maj. Daniel Tilton, 9; General Badger, 10. The "Selectmen are to provide things for the support of the Widow Birt and her family, that they are under necessity for." Her husband, "Ben Rob," had served in many campaigns, and had come home wounded and broken in health, and was now dead.

Maj. Samuel Jones was appointed treasurer without any other bonds than his own for the present year. The selectmen are as loath to account as our tax collectors were before the passage of the law that compelled them to close their books every year. And "Mr. John Harris, Ensign Daniel Blaisdell and Capt. Joshua Harris were chosen to settle with the selectmen for the years 1787-1788. Also to settle with former Selectmen which have not already settled, and act discretionary in the matter."

Jesse Johnson of East Enfield was appointed delegate to the convention in 1788 to ratify the Federal Constitution. He represented the towns of Canaan, Enfield, Dorchester, Orange, Hanover and Grafton.

In 1789, Jehu Jones warns Eliphalet Norris and Lydia Norris and four children, also Francis Kenniston, who does not seem to have paid much attention to the first warning; Ichabod Honey, Betty Honey and Ebenezer Honey to "depart out of this town" for fear they might become town charges.

At the annual meeting there are twenty-eight votes cast for president of the assembly. "Voted not to raise any money for schooling this year." Times are bad, money scarce and hard to get, wages low. Other things must be had, so we will let the school-master wait awhile and study at home by the blazing back-log. But we will vote to pay the county tax of 1783 of thirteen pounds, which we repudiated, and twenty pounds to defray town charges.

Some of these good men worried lest the selectmen had been or might be led into temptation, and become thievish, so they voted "the selectmen for 1785 be put upon oath respecting the towns money from the year 1781 to 1786," but they neglected to tell us how hard they swore or what they swore about.

The poor they always had with them, and they needed care. Wood for the poor was vendued by the cord to the lowest bidder. Ezekiel Gardner bid off one cord to draw to the Widow Birt and cut it fit for the fire for six shillings. Capt. Robert Barber bid off one cord for six. Parrott Blaisdell bid off one cord for seven and six pence, the latter to be drawn to Lieut. Thomas Miner's for Mr. Walters. In 1790, Mr. Walter, whose serious illness had been a severe trial upon the sympathy and good nature of the people, was finally disposed of. An agreement was made with Thomas Miner, that he should receive a deed of all Mr. Walter's interests in Canaan, and take him and support him during his natural life, both in sickness and health. And the selectmen conveyed to Mr. Miner and took bonds for Mr. Walter's support. And David Dustin was to take "Widow Birts son Will that lives with her for ten pounds." "Uncle David," as he was called in after years, was a friendly

man, kind-hearted, and the widow's son had a good home while in his house. So, also, it was voted "to let Jehu Jônes have the order of the town upon the Treasurer for twenty pounds or upward and excuse him from collecting the hard money bill committed to him, he engaging to collect a bill in certificates in room of it, which bill shall be made out to him hereafter by the selectmen." And "that Jehu Jones pay back to those persons who have paid him their tax on the hard money bill that the Town excused him from collecting." Thirty pounds was raised for the support of Elder Baldwin, "excepting those who are conscience bound that they can not support ministers that way." Wheat at five shillings a bushel was made a legal tender for town taxes. And the selectmen were instructed "to provide a measure for a standard to try half bushels with."

Richard Otis warns William Hukins, Samuel Folsom, his wife Anne, and five children, Joshua Cushen, Deborah and Soloman Cushen, Sarah Walter and Sarah Fox, to leave town, because they are poor. The first jurors' meeting was held on March 30, 1790, and Thomas Miner was chosen the first grand juror from this town and Ezekiel Wells the first petit juror.

This year the town sold the Lock lot "for the purpose of discharging a debt the town owes in state notes and certificates. Which were hired for the town's use in the year 1789." The census of the town, taken in 1790, gives the number of inhabitants as 483, an increase in four years of 230.

In 1791, no money was raised for town charges, but the usual rate was voted for highways. Thirty-seven votes were cast for Josiah Bartlett for president. David Dustin was town clerk.

In 1792, nine pounds was raised for town charges and wheat could be taken in settlement. Deacon Welch is exempted from paying "pole tax for his son Dan that was taken away by death." Widow Worth was cleared of all taxes due Mr. Gilman, he being the constable and collector. "Voted if Grafton will agree to the same we will for the Futer meet at Mr. Clifford's for the choice of representative." On the 7th of May a special meeting was called to act upon the amendments to the constitution of the state. Sixty affirmative and thirteen negative votes were received. Deacon Welch "is permitted to erect a number of small

buildings on the highway opesit to his house and barn not to extend more than twenty feet from Jehu Jones line for the term of Twenty years." On August 27 was held the presidential election and the following electors received the following votes: Daniel Rindge, 25; Gen. Joshua Colby, 23; Jonathan Freeman, 34; Judge Thomas Cogswell, 36; Capt. Daniel Warner, 27; Gen. Benjamin Bellows, 32.

In the warning for October 10 there is this article: "3rd. To see if the Town will agree to have the enockalation of the small pox set up under propper Restrictions:" At the meeting they voted "not to have the Small Pox set up by enockelation."

About 1785, an institution for sanitary purposes was established under the shadow of Cardigan Mountain. It was called "The Pest House," a name suggestive of contagion, disease, death. It was a place of refuge for persons afflicted with small-pox, where they could receive the best treatment which the limited knowledge of the disease could suggest. It has been said that the house was once the residence of Col. Elisha Paine, a proprietor and one of the first settlers in Cardigan, and in his day a prominent and troublesome man, both socially and politically. This is a mistake. Colonel Paine built his house over an ancient cellar hole nearer the center of the town. Some time in the eighties smallpox appeared in this state. The people were terrified at its ravages and in many places fled at its approach, and left the hapless victims to care for themselves. Benevolent and thoughtful men began wearying themselves with projects for the treatment of the scourge, and how a cordon could be drawn about it, so as to confine it within narrow limits, and the residents in exposed localities feel safe to return to their usual labors. The idea of establishing a pest house was brought out at an assembly of gentlemen who had met to confer upon the demoralized condition of the people and if possible provide a remedy. The suggestion was adopted at once and a committee appointed to select the location for the house. Some of these gentlemen were familiar with the topography of Cardigan region. Its dense mountain loneliness had not yet attracted settlements. And a pest house filled with smallpox patients would be a signal to all who might wish to lay down their

burdens here to seek some other asylum. A cellar was dug and wells were sunk and a house 36 x 30, two stories high, was erected, together with convenient out-buildings. And to this lonely asylum of wretchedness, the unfortunate victims of that terrible disease wended their sad way, from various parts of the state, in order that they might receive the needed care and kindly treatment which was denied them at home.

It is reported that at one time some thirty students at Dartmouth College were sent there and some of the professors also repaired thither. Among these exiles were some who afterwards were distinguished in their various callings. Thomas G. Fessenden was a well-known agricultural journalist; Parker Noyes became a distinguished lawyer; Philander Chase became a bishop, and was founder of several western colleges; Seth Currier, brother of John, of Canaan, a merchant. They were of the class of '96. These young men were detained at the pest house six weeks, long, dreary, heart-breaking weeks of sickening disgust to all of them, during which time they were not permitted intercourse with friends outside. Some of the patients died, and were quietly buried on the grounds, a short distance from the house, but no stones ever marked the resting place. Nathan Briggs, a farmer of the vicinity, was a patient for six weeks, and was constantly reminded of the sickening danger by the strong antiseptic remedies used to purify the air. The old man used to tell of the homesickness and feeling of loneliness which seized upon the young persons confined there, and seemed to be almost as bad as the disease they were forced to face day by day. It was in 1796 that Doctor Jenner made his first experiment of transferring the pus from the pustule of a milkmaid, who had caught the cow-pox from the cows, to a healthy child. The result was published and the practice spread throughout the civilized world. But it was not accepted everywhere. Two years after Doctor Jenner's experiment, the practice had not been adopted in the pest house under the shadow of old Cardigan.

In February, 1793, the matter came up again and it was again voted "not to have the Small Pox by enockalation set up in s^d town." So much excitement prevailed that a special meeting was called in March "to see if the town will have the Small Pox

come into sd Town by way of enockalation under proper restrictions." And it was voted "not to have the Small pox come into sd Town by way of enockalation" under any proper or improper restrictions. Again, after two years, an effort was made to induce the town "to adopt the practice of inoculation for small pox," but the doubts in regard to the success or utility of the practice were so strong among the intelligent voters of that age that it was voted "to pass the article." It was about this time that the pest house was gradually cleared of its patients, either by death or successful treatment. And the buildings were left for the winds and storms to howl among their decaying timbers until they rotted away and became a part of the soil upon which they stood. And the only knowledge we possess of this institution is the unwritten legends that come down from those sad days.

The purveyor of the house was Daniel Blaisdell of Canaan, who lived on the farm once Prescott Clark's. He contracted to furnish vegetables and wholesome provisions to its inmates at reasonable prices. In order that he might approach the house without danger of contracting the disease, he arranged by building roads so that he could always approach the house to the windward. Then driving his cart and oxen as near to the house as prudent, he would stop and call loudly to announce his arrival. Then, unloading, he would depart as he came, having little intercourse with the inmates. It is further reported that he was a faithful purveyor, and that his provisions were fresh, wholesome and abundant.

The physician in charge was Doctor Tiffany from Connecticut, a skillful, self-reliant man. He had brought with him as an assistant, a young man named Storrs. One day, in the absence of the doctor, Mr. Storrs decided to vaccinate himself in his own way. He did so by injecting the virus between his eyes. On the doctor's return the young man reported to him what he had done. The doctor examined him with anxiety, for some moments, and then very quietly said: "If you, my young friend, have any communications to make to your friends, it will be wise for you to do so without delay. You have committed a fatal error, and I know of no remedy that can save you from death." The young man died.

On October 10, 1792, the town voted "that the selectmen settle with Mr. Joslin with Regard to Mr. Treadway's taxes discretionary." Mr. Treadway had left town and did not pay his taxes.

In 1793, the collectorship of the taxes was set up at public vendue for the first time "to the lowest bidder and him to be the collector providing he gits bonds to the Satisfaction of the town." "That the man that bids of the collectorship shall not be holden unless he hes the Constables both likewise." These two offices continued to be held by one person for many years afterwards. It was voted "that John Burdick procure a standard of weights and measures." And here is the first vote for governor: Josiah Bartlett, 35 votes; John Langdon, 7 votes.

Here is a curious vote. Some one had been "up against it"; somebody's feelings or otherwise had been hurt, and even to this day some people go to the legislature and enact laws out of spite against some one whose property has offended them. "Voted that if any mans Ram is found in his neighbors inclosures from the tenth day of September to the middle of November, the owner of such stray Ram shall pay One Dollar or forfeit his Ram which he pleases."

Jacob Hovey's wife and child are still paupers, their care to be paid for in "Grane."

There are two burying grounds at this time and it is voted to fence them "with Boards and Posts." Lieut. William Richardson, Mr. Jon. Carlton, Lieut. R. Whittier, committee for the "North Burying Yard"; John Burdick, Jehu Jones and Lieut. Thomas Miner for the "South Deestriect."

In 1794, the population of the town was, by the New Hampshire Register, 483. John Harris is paid by the town "for going after Jacob Hovey." Jacob may have deserted his wife and left her a town charge. He is brought back and his family no more appear as town charges. Hovey lived on the north side of the Wolfeborough Road, afterwards Luther Kinney's farm. The collectorship is bid off to Dudley Gilman for one half-pence on the pound.

On the thirteenth day of March the inhabitants of Canaan, Grafton and Orange met at Simeon Arvin's and elected John

Burdick representative to the General Court. This is the first Canaan man to serve in that capacity. On April 22, the town met at the meeting house for the first time. Nine pounds was raised to defray town charges.

On October 28, the town met at the meeting house for the second time, and continue to thereafter, although the building is still unfinished. The town voted "to make up this town's proportion of Minute Men forty shillings per month, together with what the State and Continent gives them when they are called into actual service." John Worth is chosen "to officiate in the office of Justice of the Peace in the town of Canaan and for the County of Grafton." This is the first justice chosen in the town, although William Ayer had held a commission from the state for several years and continued to until he left town.

At the annual meeting in 1795 they met at the meeting house, but after transacting a little business they adjourned to Simeon Arvin's. The present selectmen are "to settle with Jehu Jones and other collectors as far back as they find anything due the town." Money was found due the town uncollected, but the collectors wanted further remuneration for making any further efforts, and the town voted "not to pay them anything," and "to prosecute all Town Collectors which are delinquent in settling with said town, as soon as may be convenient."

Thirty pounds was raised for town charges and eight shillings on the pound for highways. John Currier is collector at the rate of "three pence three farthings on the pound."

In 1796, twelve pounds was raised to defray town charges, six shillings rate for roads and four for bridges. Clark Currier is appointed collector of school money.

On October 16, the people met to cast their votes for six electors for president of the United States: Beza Woodard, Esq., 23 votes; John T. Gilman, Esq., 23 votes; Benjamin Bellows, Esq., 22 votes; Oliver Peabody, Esq., 22 votes; Ebenezer Thompson, Esq., 20 votes; Timothy Farrer, Esq., 25 votes.

On October 20, 1796, the people of Hanover appointed an agent, Jonathan Freeman, to prefer a petition to the General Court to have the land east of Moose Mountain annexed to Canaan or some other town, as may be convenient. Canaan took

no action nor appeared. This land was a part of a gore which ran across the north line of the town from the Connecticut River to Canaan. No action was taken upon this petition other than the natural consequences, which would result from the situation of the land. 'It belonged to Hanover and there it is now.

The first book of records of the town closes with a meeting on the twenty-fifth of January, 1797, called in regard to preaching, and the town vote to "procure a book for records for the use of the town." The town meetings through this first volume relate to but few subjects, the election of town officers, roads, schools, and preaching, which will be dealt with elsewhere. (This book of the first records of the town has disappeared and no one seems to know where it has gone. My father, in his life time, made a copy of them for his more ready reference. It is the only copy known.)

The inventory for the year 1793 contains 127 names, the list is probably defective, one leaf may be missing. Quite a number of familiar names are absent. This is the first year the selectmen have made an inventory. The largest taxpayer was Samuel Jones, who had four acres of tillage, twenty acres of mowing, twenty acres of pasturing, twenty-two animals, and his tax was five pounds, six shillings and eleven pence. John Scofield paid a tax of four pounds, sixteen shillings, and six pence, on four acres of tillage, twelve acres of mowing, twenty-five acres of pasturing and fourteen animals. Thomas Miner had two acres of tillage, nine acres of mowing, twelve acres of pasturing, two animals and paid a tax of three pounds and ten shillings. These three men were large landowners of undeveloped land.

The inventory for 1794 contains 141 names, three of them non-residents. The total amount of tax raised was 161 pounds and two shillings. Under the head of "money on hand or at interest," "Samuel Noyce" is taxed for fifteen pounds for 1793. No other person has "Money on hand." In 1794 this fifteen pounds is taxed to Allen Miner, which is a mistake, as it, no doubt, should have been taxed to Samuel Noyes, who was a man of means. It would appear that all the rest of the people traded on "Grane," calves, pigs, or whatever they could produce for "exchange."

Samuel Jones, John Scofield, Robert Barber, Ezekiel Wells, Caleb Welch and Thomas Miner are the largest taxpayers, in order, all large owners of undeveloped land.

There are 141 names on the inventory for 1795. The sum total of the tax is 182 pounds, 3 shillings and 8 pence. The largest taxpayers, in order, were John Scofield, Samuel Jones, their taxes being about \$22 each; Caleb Welch, Joshua Harris, Ezekiel Wells and Richard Clark 3rd.

CHAPTER VII.

TOWN MEETINGS, 1797-1818.

At the annual meeting on the fourteenth of March, 1797, the vote for governor was forty-seven votes for John T. Gilman and sixty-four votes for Moses Dow. Daniel Blaisdell had forty-three votes for senator. On the next day the towns of Canaan, Enfield and Orange met at the "Meeting House and chose Daniel Blaisdell representative."

At the annual meeting, William Richardson was chosen justice of the peace by a majority of nineteen. Six shillings on the pound was raised for highways, and two shillings and six pence to defray town charges and "making and mending bridges."

The collection of taxes was struck off to Richard Clark, 3d, at two pence on the pound. Ezekiel Wells, Daniel Farnum and William Richardson were chosen hogreeves. The hogs were not much restrained of their liberty, for that reason the duties of these officers was not more than complimentary. This office was held in so little honor that the men appointed to it were chosen more as a joke, and in later years, to make it the more ridiculous, as many as twenty were appointed, of which the first was called the "General," and the others held subordinate positions on his staff, as "major," "captain," "corporal." Hogs found in trespass were placed in the pound. Some expense attended their release, and this fact made men observant of the ways of their hogs.

In 1798, the competition for the collection of taxes was spirited. Several bidders appeared and the excitement was high. Bidding began at three per cent. and went down until Richard Clark, 3d, determined not to be beaten, offered "a onepenny on the pound, for the privilege of collecting the money." The next year Richard paid only "a happenny on the pound for the privilege." William Richardson is justice of the peace this year.

In 1798, no money seems to have been raised to defray town

charges. In 1799, sixty dollars was voted to be raised, and six shillings on the pound to repair highways and bridges. The Widow Folsom and her children were "on the town." Mrs. Folsom was bid off to John Perley at "20 cents per week so long as he keeps her." She was the widow of Samuel Folsom, mentioned in 1790, and there were eight children. The selectmen wrote twice to her father, "Capt. Steaven Harriman of Hopkinton," to come to her relief and save the town any more expense. No doubt he did, for her name does not appear again.

In 1800, Timothy Johnson is chosen collector of taxes, and "he is to have one penny on the pound for collecting." One hundred dollars is raised for town charges, and eight shillings on the pound for highways. The selectmen are to "act discretionary, respecting taxing non-resident proprietors." At this time so much of the land was owned by non-resident proprietors, who never came to see their possessions and would not pay their tax that it led the town into as much expense to get the tax as the tax amounted to, the land being unimproved and unoccupied, if sold at tax sale there was not likely to be any one to buy it. Besides the greater portion of the land in town was still "common," had not been divided. The Widow Judkins is bid off to Prescott Clark at seventy-nine cents a week for one year.

Ruth Woodbury and her child were vendued to Samuel Welch for \$32.50 for five months, and another child was sold to Daniel Farnum for twenty dollars "until he is twenty-one." The husband and father was James Woodbury, a Revolutionary soldier, who came to Canaan about 1780. He fell in love with Sally Springer, and wanted to marry her, but she preferred Daniel Blaisdell. The old man afterwards married and had a large family, some of whom were paupers and lived on the town. Daniel and Sally had a son James, who was a vain man, filled with conceit, very pompous and overbearing. He would always wear gloves when he could get them, and was usually on a swell when the older people were about. One day, having on a little larger swell than usual, old Esquire Richardson, who had been a justice of the peace since 1798, took him down as follows: "Um, you needn't feel so damn smart with your old gloves on, it's only an accident you didn't have ole Jim Woodbury for

your father." The census of the town for 1800 was 835 inhabitants, an increase in ten years of 352.

At this date there were four sawmills in town, Trussell's at the "Village," Matthew Greeley's at Goose Pond, Robert Barber's, afterwards Welch's, and Scofield's at West Canaan. The mill at Goose Pond was built previous to 1790 by John Perley, who had come from Gilmanton, and had passed into the possession of Mills Olcott, Esq., of Hanover, and then into Mr. Greeley's hands. Clear pine lumber was worth \$14 per thousand, common lumber \$5, and there was no market beyond the immediate vicinity of the mills.

In 1801, Reuben Kimball took the Widow Miriam Judkins for \$80 during the rest of her life, \$20 a year until paid, he to give bonds. One hundred and thirty dollars is raised for town charges and thirty cents for highways.

At the annual meeting a prayer was addressed to the grantees of the town, asking them to fix a "Right or share in the town lands at 310 acres and to deed the remainder of the territory to the town." But the proprietors had not yet arrived at the unselfish conclusion that 310 acres was equal to 330, and the prayer was answered in the negative.

In 1802, they voted not to have a town treasurer, the selectmen were to perform that duty. The same appropriations were made for town charges and highways as last year.

In 1803, the same amount was voted for highways and \$80 for town charges. They voted, with the consent of the proprietors of the meeting house, to build a "Pound" on the "Common," between the meeting house and the Pond. "Thirty-six feet square, of hewn timbers, eight feet high from top of sill to top of plate," to be finished in an acceptable manner by the first of September. The building of it was bid off to Prescott Clark for twenty-five dollars. The old pound was built among a lot of alder bushes. The timbers rotted away in a few years, and it was removed. It was also voted to fence the burying grounds "with good wall or posts and boards spiked on." There were five of these grounds at that time, namely: The "Street," "Wells," the "Cobble," West Canaan and West Farms. "Lt. Whittier, Wm. Richardson, Capt. John Currier, Capt. Ezekiel

Wells, and Lt. Thomas Miner" were the committee chosen to see the work completed. In 1804 the town voted fifty dollars for town charges and the same as before for highways. It also voted forty-five dollars to procure "weights and measures as the law requires."

On June 19, 1804, Canaan Social Library was incorporated into a proprietorship by the following men: John Hoyt, James Doten, Caleb Welch, James Johnson, Jr., Ebenezer Clark, Caleb Welch, Jr., Micah Porter, Hubbard Harris, Joshua Pillsbury, Levi George, Joshua Harris, Richard Otis, Elias Porter, John Currier, Ezekiel Wells, Jacob Trussell, Thaddeus Lathrop, Jr., Jacob Dow, Nathaniel Tucker, Nathaniel Bartlett, Moses Dole, Robert Wilson, Richard Clark, 3d, Caleb Pierce, Micaiah Moore and Nathaniel Barber. They could receive subscriptions to the amount of \$1,000. Jacob Trussell was to warn the first meeting. Capt. Moses Dole was to purchase the books. Something like two hundred volumes were purchased, and Doctor Tilton covered them with sheepskin from Jacob Dow's tannery. Such books as Boswell's "Life of Johnson," Cooke's "Voyages," Davidson's "Translation of Virgil," Buchan's "Medicine," "Pilgrim's Progress," etc., were among them. The following is a copy of the subscription paper which led to the incorporation:

We, the subscribers, tacking in to considderation the Benefit of having a Libra in this town, as sune as we Can get phifty shairs sind for at two Dollars a shair. Tharefore we think it is Best to meat at the meeting house on Monday, the 27th day of June, at wone o'clock p. m. to set a time when the money shall be paid and what method the proprators will tacke to get the books. 1803, Canaan, June 15.

Thirty-five shares were all that was ever issued.

In 1832, there was an article in the warrant to see "if the town will vote \$50 for new books for their Lyceum." It was not acted on. Assessments were made each year, some paid and others did not; their shares were sold and the new owners failed to pay assessments. The books became old and were finally divided up amongst the members. Some of them are to be found in the Town Library.

In 1805, \$150 was raised for town charges, and the same as before for roads. Joshua Richardson, John Currier and John

Fales were chosen by the town to settle with Gordon Burley, "on the vendue deed he holds from the town of land of Joseph Randlett." Randlett's land had been sold for taxes, during the time he was having a dispute with Homer, the then owner of Dame's Gore. The town having no jurisdiction of the Gore land, had presumed to tax what they had no right to. In a subsequent meeting, the town voted to have the selectmen "settle with Burley as reasonable as possible." This land was the third one hundred acres of the right of Samuel Meacham, and was located north of the old Nathan Cross farm. John Currier was appointed to go to Wentworth "to find Ruth Woodbury a place to board."

In 1806, crows had become so troublesome that twenty cents a head was offered for dead ones by the town. Thirty dollars was raised for town charges, and the highway rate was raised to fifty cents. The question of taxing non-resident land came up again in the warrant, and the town dismissed the article. Ezekiel Wells was appointed pound-keeper of the new pound. He lived then in the old house of the Wallaces, burned in 1898.

In 1807, \$200 was raised for town charges, and forty cents for roads. An "able bodied man shall receive six cent per hour for labor on the highways and the same for oxen." And probably the men performed as much labor in an hour at that price as they did later for seventeen cents per hour. They also voted to tax non-resident lands. The people objected to bearing the burdens of others.

In 1808, \$150 was voted for town charges and forty cents for roads. In 1809, seventy-five dollars was raised for town charges and thirty cents for roads. Some men were employed to build a bridge over the river near Josiah Clark's mill. It required a gallon of Micaiah Moore's rum to complete it, the workmen drank it all, and then asked the town to pay for it, which was declined with thanks.

In 1810, \$200 was raised for town charges, and the same as last year for roads. Joshua Harris was appointed the first postmaster of the town and held the office for three years. The census of the town in this year, 1,094, showing an increase in ten years of 259.

In 1811, \$200 was raised for town charges and "fifty cents on a hundred dollars" for roads. William Campbell is to "find bed and board for Widow Pattee and abigail, keep their clothes good, until next March meeting for \$1.89 per week. The town to pay their doctor's bill." Mr. Fisk gets \$100 for Ruth Woodbury.

In 1812, \$300 was raised for town charges and fifty cents for roads. Robert Williams, Jr., bid off the Widow Pattee and her daughter for seventy-five dollars for the year.

Canaan was a strong federal town and was, of course, opposed to the war with Great Britain. Party lines were closely drawn, and much bad language uttered. Some personal altercations occurred, which left bad feelings, and threats of chastisement were heard. In reference to the war of 1812, both parties held meetings and passed resolutions, but the Federalists only, being largely in the majority, were able to put themselves upon record.

On the 27th of July, 1812, a town meeting was held. Thomas H. Pettingill was moderator and John Currier clerk. A committee composed of Mr. Pettingill, Caleb Seabury, William Richardson and Jacob Trussell was appointed to make report of the opinions entertained by the people. The committee introduced their report with a lengthy "whereas," detailed the country's grievances, and followed by "Resolves" of a highly patriotic nature, as follows:

Whereas the constituted authorities of our country have declared this nation to be in a state of war with one of the great beligrant nations of Europe, and in pursuance of that declaration have caused a call to be made for a number of training bands to hold themselves in readiness to take part in the service of their country. Which call we acknowledge they have a constitutional right to make for the purpose of executing the laws of the union to suppress insurrection and quell invasion. And, whereas, it hath been the modern custom of Europe degraded by the iron yoke of its present military despot, to select by conscription such subjects as his sovereign pleasure dictates to fight it battles. And, whereas, the tyrannical and slavish custom hath of late been introduced into this land of liberty and equality, and there is danger of its becoming the permanent usage for raising troops. And, whereas, we trust there is yet in this town too much of the true spirit of seventy-six, to suffer such a degrading and unequal custom to prevail here while the citizens who compose the training band, (although respectable) are by no means the most wealthy and

although the general government compensates with a liberal hand, with regret we perceive, that the compensation offered by law for the services of the non-commissioned officers, and soldiers is by no means an equivalent and while we conceive it to be equally our duty to obey every constitutional call of our government and frown with indignity on every uncinstant infringement of our rights, we deem it also our duty not to suffer the poorer class of our citizens to protect the lives and property of the wealthy without due compensation. Therefore, resolved, and voted that if the non-commissioned officers and privates, who are to be detached from the training band in this town, shall be called into actual service, for either of the above purposes, that the selectmen be hereby authorized and directed to assess a sum of money on the poles and ratable estate, liable by law to be taxed, sufficient to make up said troops the sum of ten dollars per month, including the pay they shall actually receive from the government, whether they volunteer their services or are drafted. And it is our duty to believe that they will not be called for any but the above purposes. And we earnestly recommend the former, as to occupy the ground of slaves is humiliating to free men.

Voted to pass the second resolve, which is in the following words:

Whereas, the publick concerns of our beloved country have of late assumed a dangerous and alarming aspect. And our government having in our opinion quit the highly honorable prudent and natural position taken by that man whose wisdom prudence and discernment united all classes in the best means to promote the great interest of the commonwealth.

And, whereas, the government of the United States, hath declared this nation to be in a state of war with Great Britain, who was at the time of that declaration the purchaser and consumer of about $\frac{3}{4}$ of that vast amount of our domestic productions exported abroad for market, the income of which enriches our citizens and filled our national treasury. And while we acknowledge their right by constitution to declare war, and our duty to obey every constitutional injunction of our government, we claim with equal confidence the right guaranteed to us by the same constitution, and that of the State of New Hampshire, of freely expressing our opinions, of that as well as all others of a public nature, without being put in fear by every engine of tyranny or even of mobs with the disgrace of the American name hath been set on foot and executed in the city of Baltimore and Savannah.

Therefore, being assembled to consult upon the common good. Resolved, in the opinion of this meeting, that in the present critical situation of the European world, it is the height of imprudence for this nation to enter into and prosecute a war with either of the great contending parties, in our opinion, a declaration of war against either Great Britain or France, is and to the least discerning mind must be

considered as taking part with its enemy, and thereby subjecting this nation to the ruinous effect of that destructive war, which at present and for many years past, hath involved Europe in that wretchedness and distress, which shakes human nature even to name, the termination of which no mortal eye can see nor the most sagestive mind can conceive.

Resolved, that whereas, the present majority both in Congress and in our Cabinet, have in the opinion of this meeting, either turned a deaf ear to or have treated with neglect the remonstrations of the people against the late declaration of war and measures of restrictions on our own commerce. That at this critical period, it is not only the privilege, but the solemn duty of every citizen (while he religiously submits to the powers that be) to use all legal and constitutional measures to convince the unconvinced, that a change of public officers is absolutely necessary in order that the privileges liberty and prosperity, which our ancestors purchased with blood and immense treasures may be handed down to posterity unimpaired.

Resolved that every constitutional attempt to suppress the people or their representatives from freely expressing their opinion as well against as in favor of the measures of administration (which such opinions grounded in truth) is in the opinion of this meeting a gross infringement of the most valuable right of free men, and that every office holder or office seeker or any other person who either directly or indirectly shall threaten any citizen with a coat of tar and feathers, or any other art of mobbery, to deter him from freely expressing such opinion, merits and ought to receive the sovereign contempt of a free people, and we shall ever hold ourselves ready to aid government with our lives and fortunes in suppressing any mob, under whatever name it may assume or in whatever garb it may be clad.

A copy of these resolutions was forwarded to Hon. Nicholas Gilman, one of our senators in Congress, and through him the voice of Canaan was uttered in the halls of Congress, but the war still went on.

In November of this year, New Hampshire had the high honor of discovering Daniel Webster. His first election was announced. Canaan gave him 159 ballots. His opponent receiving forty-six. In 1813, the town voted \$250 for town charges and fifty cents for roads. The selectmen of Orange asked Canaan to receive the jurisdiction of a part of that town. Canaan declined to accept. Much expense and more annoyance had already occurred from the litigious disposition of Nathan Waldo, Esq., whose influence was paramount in Orange, and it was through this trait in the man's character, that led a portion of the people of Orange to ask

protection from Canaan. Upon the slightest pretext, and upon no pretext, he was ready to appeal to the courts, and when beaten upon one point would try another. But he was finally beaten himself, and having wasted all his property, was carried to Haverhill jail for debt, upon the limits of which he and his wife died and were buried by the county.

In 1814, \$200 was raised for town charges and fifty cents for highways. Non-residents' lands were released from taxation excepting hundred acre lots. This was done at the instance of the proprietors. Robert Wilson takes the Widow Pattee and her daughter for \$50, and the selectmen are requested to provide for James Woodbury and family and the Widow Buntin and her family. Mr. Buntin had owned, at one time, Barber's mill.

In 1815, Lawyer Pettingill is elected representative, town treasurer and moderator. He held these offices for four years in succession. For being treasurer he received the munificent sum of two dollars. Daniel Blaisdell, for being first selectman, the sum of \$16.06; Daniel Pattee, second selectman, \$9.01; Nathaniel Bartlett, third selectman, \$3.52; Moses Dole, town clerk, \$2.50.

The militia, having returned from Portsmouth, the town was asked to make up "any addition to their wages," to \$12 per month. The town, in a long series of resolutions, in 1812 had patriotically voted to give them a just amount for guarding rich men's property, but they are not of the same opinion now, and refuse to make up anything. The poor are vendued as usual — James Woodbury is bid off by John Currier for nothing per week; Mrs. Woodbury goes to William G. Richardson for thirty-eight cents per week, and Widow Pattee and her daughter to Jacob Jewel, who lived near the Gore, for \$67.95. Two hundred and sixty dollars was voted for town charges and the same rate for roads as last year.

In 1816, \$150 is raised for town charges, and the same as last year for roads. The Widow Pattee is bid off to Daniel Pattee for seventy dollars, the Davis family are left for the selectmen to care for and Mrs. Wells, James Woodbury, Jr., and his father go to "Biley" Hardy.

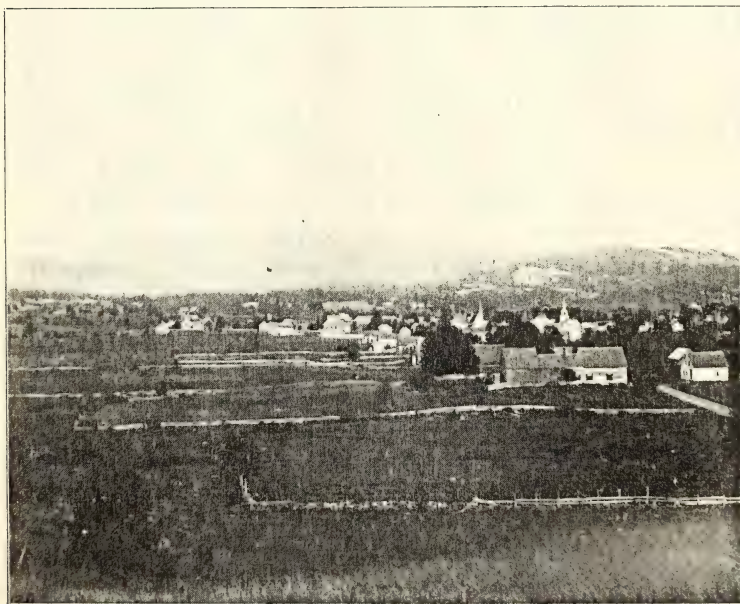
In 1817, \$300 is raised for town charges, roads the same as

before. The Widow Pattee is bid off to Jonathan Foster for \$66.75, Mrs. Woodbury and James for \$100 to Joseph Clark. The town is asked to provide a work house for their poor. The paupers have become so numerous that some cheaper way is sought to take care of them, but the town refuses to do otherwise than it has been doing for all the past years. Hiring their poor taken care of by the lowest bidder. The selectmen are requested to provide a pall for the use of the town.

In 1818, \$400 is raised for town charges, roads the same as last year. Widow Pattee and her daughter go to David Gould for \$66.50; James Woodbury to Mr. Gould for \$68, and Mrs. Woodbury to Elisha Miner for \$36.

And so closes the second book of town records. The men prominent in these years are: Daniel Blaisdell, Ezekiel Wells, John Currier, Caleb Seabury, Jacob Trussell, Daniel Pattee, Elias Porter, Thomas H. Pettingill, Hubbard Harris, Daniel B. Whittier, Nathaniel Currier, Jacob Dow, George Walworth, Nathaniel Bartlett, Daniel Hovey, John Worth, Jim Woodbury and young Jim.

In the year 1797 we find Clark Currier was licensed "to keep tavern the present year," also in 1812 and 1813. "Lt. Simeon Arvin has our approbation to keep tavern, and sell spirituous liquors by retail." "Capt. Joshua Harris to be a person well qualified to retail spirituous liquors." "Theophilus Currier to keep a public house." "Wm. Parkhurst, of Canaan, living on the Broad Street near the Meeting house, be a person well qualified to sell spiritous liquors." Also, in 1798 and 1799, Simon Smith is licensed to sell liquor on parade day, October 7, 1812, in the street, between Simeon Arvin's and Jacob Dow's. Moses Dole holds a license for a tavern and retailer of rum from 1800 to 1821. Joshua Harris from 1802 to 1809. Simeon Arvin holds a license from 1799 to 1814; Dudley Gilman in 1798-1800; Mary Gilman in 1801 and Dudley in 1802; John Perley in 1799; Oliver Smith, 1798; Hubbard Harris, 1799; John Wilson, 1802-'03; Micaiah Moore from 1803 to 1812; John H. Harris in 1805, 1815-1817; Joshua Harris in 1806; and the last two in 1817-'18; Nathaniel Barber in 1806; Daniel Blaisdell, Jr., on parade day, September 28, 1809, and 1810.



Cardigan Mountain and Canaan

CHAPTER VIII.

TOWN MEETINGS, 1819-1909.

The third book of town records begins with 1819. The Widow Pattee was sold to Warren Wilson for \$65, James Woodbury also for \$67; Mrs. Woodbury and Lewis Lambkin's children are left to the selectmen to dispose of. Amasa Jones got \$14 for taking care of Mrs. Lambkin. The pay received by the selectmen the last year for their services was as follows: Elias Porter, \$13.93; John H. Harris, \$11.13; Daniel Blaisdell, \$13.33; Thomas H. Pettingill received \$2 for being treasurer and Daniel Hovey \$4.50 as clerk. Four hundred and ninety-nine dollars was voted for town charges and to build and repair bridges. The rate for highways is fifty cents. In 1820, \$350 was voted for town charges. Parrot Blaisdell of Orange took James Woodbury for \$39, the other poor are left to the selectmen, as well as Prescott Clark's children. The census of the town this year shows 1,198 persons, a gain of 104 since the last.

In 1821, \$750 was voted for town charges, roads at the same rate. The poor are left to the selectmen to dispose of: James Woodbury, Widow Pattee, Betsey Colby, — who is to be taken to her husband and relieve the town, — Mrs. Lambkin and her son, Abigail Flint, Prescott Clark and his four children. The selectmen are to procure guideboards.

In 1822, the time for calling the annual meeting passed and recourse was had to Daniel Blaisdell, as justice of the peace, to call it. The selectmen were voted sixty-seven cents a day for taking the inventory and fifty cents in other matters. They voted "to purchase of John Fales a convenient place for a burying ground." This is the first addition to the Street Cemetery. One hundred dollars was voted to fence it and the other grounds. Two hundred dollars was voted "for extra expenses."

The Canaan Musical Society was incorporated this year with a charter from the legislature, dated June 27, 1822. John Currier, Timothy Tilton and Moses Kelley were the incorpora-

tors. The society had the privilege of holding \$1,000 worth of property. In 1823, \$450 was voted for town charges. In 1824, \$400 was voted and the same amount in 1825. In 1826, \$500 was raised for town charges; in 1827, \$600; in 1828, \$800. In 1830, population was 1,428, a gain of 230.

In 1836, abolitionism was rampant over the country, both sides did not hesitate to express their opinions of each other and many of them, personal friends and neighbors, became enemies of the bitterest kind. Canaan was not without its sympathizers on both sides and feeling ran high. The opponents of the abolitionists were in power and they did not hesitate to "resolve" at the town meetings, against the other side expressing their contempt of the principles of the abolitionists.

At the annual meeting in 1836, the opponents expressed their spite against Hubbard Harris in the following manner: "Voted that if Hubbard Harris refuses to present to the committee chosen for the purpose of examining the doings of said Harris while treasurer, the orders and papers in his hands for their inspection, the selectmen are authorized to commence suit." In October of the same year a town meeting was called and Dr. Thomas Flanders, Capt. Joseph Wheat, and James Pattee were appointed a committee to draft resolutions "suited to the condition and state of abolitionism" in the town, which they did in the following way:

Whereas, we the legal voters in the town of Canaan, understanding the abolitionists in the town are about to petition Congress to abolish slavery in the District of Columbia, would take this opportunity to express our opinion, on the subject in open town meeting, notified and warned for the purpose of choosing electors of President and Vice-President of the United States, and would respectfully remonstrate against Congress interfering with the institution of slavery in said District of Columbia, or any of the States of the United States. As we believe it to be unconstitutional and inexpedient, as has been ably and candidly shown by the Committee of the House of Representatives.

Resolved, that we view abolitionism in the present form to be the seed of Toryism, the spirit of the Hartford Convention, the scum of Anti-masonry, and the foe to Democracy, which requires the vigilance of the people to detect its secret plans.

Resolved, that these remarks, remonstrances and resolutions, be signed by the selectmen and town clerk and transmitted to some of our delegation in Congress and also a copy be sent to the N. H. Patriot and States Gazette.

Not satisfied with this they further reported:

That whereas abolitionism has of late attempted to hold incendiary meetings headed by infamous hirelings from abroad, calculated to disturb the Public Peace. Therefore, resolved, that a committee of Vigilance be appointed to consist of 23 persons, that in case any more of such meetings should be appointed, that they use such measures as they in their wisdom should think proper to put a stop to such meetings.

Resolved, that it be recommended to the several school districts not to employ any instructor or instructors to teach any of the schools in said districts (who may be tainted or suspected of taint of this cursed heresy).

The last was omitted from the record.

The following persons were appointed for the committee of vigilance:

March Baber	John Fales jr
Daniel Pattee	Peter Stevens
Daniel Campbell	Ezra Nichols
Nathaniel Shepherd	Wm. Campbell
James Pattee	Daniel Pattee jr
Nathaniel Eaton	Herod Richardson
John Shepherd	Benj. Porter
Elijah Colby	Americus Gates
Amos Miner	Daniel Currier
Henry C. George	Chamberlain Packard jr
Joseph Dustin	Wesley P. Burpee.
John Fales	

In 1837, there is an attempt to get the town to purchase a poor farm. The article is dismissed and it is not until 1839 that the farm is purchased.

In 1840, the town votes not to pay anything for ringing the bell. The census of the town this year was 1,576 persons, a gain of 148.

In 1842, Phineas C. Dunham, who lived in the old tavern, the Grand View House, was to receive "\$6 for ringing the meeting house bell for meetings on the Sabbath and for all funerals, and that said sum be paid to said Dunham's wife in monthly installments provided he rings said bell suitably and regularly." He was a little inclined to be irresponsible at times from the effects of too much stimulants.

In 1843, the town voted to accept proposals from any one who would take the poor farm for the ensuing year. Bartlett Hoyt

was allowed \$6.75 for coffin, grave clothes and digging grave for his father-in-law, Robert Wilson.

In 1844, the disposition of the poor farm is left with the selectmen. The farm had become a burden. They let it to James Tyler and received \$130.

In 1844, Hannah Page was a town charge. She had owned a part of the Jenniss farm. The town was asked to sell their interest and distribute the proceeds as they had done with the surplus revenue. This the town refused to do. Stephen Jenniss wanted the farm and the town offered it to him if he would take care of Hannah and take her off the town. He was to have the use of the farm as long as she lived by taking care of her. At her decease he was to have the farm. In 1845, the town was asked to quitclaim to Jenniss the part of this farm taken by the Northern Railroad and it refused. In 1854, the town deeded the farm to Jenniss.

There was some talk of a hearse this year, but the town refused to purchase one. The selectmen wanted more pay per day and asked for seventy-five cents. The town refused it. This year they voted that Sawyer Hill should be known as Prospect Hill. The name never stuck. There seems to be a fad among some people to change old names which mean so much to new ones which have no meaning at all. The new names last long enough to be confusing and then die out, never to be heard of more, like those who invented them. Before Benjamin Sawyer settled there, in the old surveys it was called the "Hill east of Goose Pond." Along about 1800 it was called Prospect Hill. It then became Sawyer Hill.

In 1844, the temperance spirit appeared again in the warrant, that the selectmen should not license any "person to sell spirituous liquors." Examination of the old account books of the traders and tavern-keepers, shows that the greatest number of items in almost any man's account was for rum and molasses. License to sell liquor was granted by the selectmen without any apparent qualifications, except the ability to keep a stock of it on hand. The fee charged was two dollars.

All the traders held licenses and the tavern-keepers. Licenses were also granted to many others for muster day, to sell in the

street. The common, the field north of C. P. King's store, and A. W. Hutchinson's field, on the side of the Pinnacle, were used as muster fields. James Wallace was a trader whose store was located a few rods south of the present Wallace house. He sold rum in 1818 and for many years. The store was moved and a part of it is now the barn attached to Doctor Shrigley's house. Nathaniel Currier whose store was at the upper end of the "Street," sold rum. So did Capt. Joseph Wheat, Elder Wheat's son, James Arvin, Simeon Arvin's son, at the lower end of the street; Daniel Porter, John Clough, Seth Daniels, who lived on George W. Davis' farm; James Pratt, Benjamin Blake. On muster day, October 11, 1819, these men could have been seen selling liquor either on the street near "Widow Hannah Arvin's" or at their own stores.

Rum was sold on the street on election day — in fact, any day that any one wanted it. John Worth at East Canaan, Guilford Cobb on the street, Eleazer and Jesse Martin, James B. Wallace and Albert Martin, Currier & Wallace, Perley & Pattee, Charles Hutchinson, Jonathan Barnard, Calvin Pressey, Phineas Eastman, B. P. George, Eleazer Barney and James C. Pattee are those whose names appear from 1818 to 1855.

In 1846, there were eight candidates for representative in the field and after balloting all day they adjourned until the next morning. Jonathan Kittredge's friends stood by him and he was finally elected.

In 1847, the town voted to "prohibit Horses, Neat Cattle, Sheep and Swine from going at large in any Street highway or Common." This vote was reiterated in 1865 by imposing a fine of \$2.

In September of this year the Northern Railroad had laid its rails as far as Grafton and in November the trains ran as far as Lebanon. Before that date the village at the station consisted of but a few houses and most of those were on the Turnpike. After this it began to assume the size of a village and for many years was known as East Canaan, and not until it had changed itself into a fire precinct did it leave off the word "East."

At the annual meeting in 1849 the town balloted for three days

for town clerk and then voted to pass the article. This entry is found on the record: "After three days hard labor and twenty hard and hotly contested Ballottings, concluded to let the 'Old Coon' remain in his (the) hole, James Burns Wallace therefore remains town clerk until another clerk is chosen."

The town also voted six times for representative and then voted not to send one. James Burns Wallace was a candidate for that office, and they could neither defeat him nor elect him.

In the next year, 1850, "After three unsuccessful ballotings for town clerk, voted to pass the article, and Wallace remains, he thinks the people of Canaan are a spunky lot of fellows." There was no choice for representative this year, the independent vote, represented by Caleb Dustin, serving to defeat both Allen Hayes, the Whig candidate, and W. P. Weeks, the Democratic candidate.

Benjamin P. George was employed this year to take charge of the town house. Mr. George continued in this position as long as he lived. He lived in a house on the site of C. W. Dustin's. Before this he had lived in the Gore, in a house now no longer in existence, but the cellar hole still remains, next above the house J. W. Hoyt built, and on the other side of the road. The census of the town for 1850 shows 1,683 persons, a gain of 107.

In 1851, the town offered \$100 reward to discover the person who burned Sam Avery's barns, and William W. George was appointed town agent to discover the person, but without avail. Samuel Avery had three barns burned by an incendiary some time previous to this date. Avery worked away from home most of the time. No one was seen to go there, as the farm was off the traveled road. One barn burned and he hired a man by the name of Dudley to hew out timbers and build a new one. This burned and Avery hired Dudley to build another. This burned; and Avery, becoming tired of rebuilding, traded with Levi Hamlet, in 1852, for the house now occupied by Mrs. Mary A. Robie, which Hamlet had built. Avery thought his wife set fire to the barns, as she did not want to live there. His son, Thomas D. Avery, ran away to sea, was gone several years, came back and bought the John Smith place, northeast of Hart's Pond, sold out and went to London.

In 1853, the old poor farm, having been sold in 1846, the town was asked to purchase another, the experience having been disastrous, and the town refused. John M. Barber and Bartlett Hoyt were appointed agents to purchase the first hearse, harnesses and house for the same, at an expense not to exceed \$150.

In 1854, the town voted to accept and print 500 copies of the report of the superintending school committee. This report was the work of Mr. C. C. Webster, who was then teaching in the academy. Dr. Arnold Morgan and John M. Barber were the other members of the board, but they performed little service. This first report of any town officers ever printed is as true today as then — it is the best report ever printed.

In 1855, the town voted to print 400 copies of the auditors' report. This is the first town report printed. In 1856, the town voted to have the school committee's report printed with the selectmen's.

In 1857, the town voted to hire a farm for their poor and also made the same vote in 1860. In 1859, the town voted to choose the state, county and town officers on one ballot. Before this they had been voted for separately. The "Canaan Grenadiers" was formed this year, under state law, and the town accepted them as a volunteer company. The south side of the town house was shingled this year. The census for 1860 shows 1,762 inhabitants, a gain of 79.

In 1861, the Rebellion having begun, the town voted to borrow such sums of money as would be necessary to take care of the indigent families of volunteers. They paid out during the year \$800.42. In 1865, the town voted to issue \$10,000 in bonds, payable in from three to ten years at six per cent. interest, payable semi-annually.

In 1870, the town voted to apply the railroad tax on the town debt, which at that time was \$61,173.39. They also voted to establish a cemetery in the northeast corner of the town near Hiram Jones'. This vote was never carried out, although many people had been buried there. But in 1909, the town procured a deed of the land. The census this year showed the largest population the town ever had, 1,877, a gain of 115 in ten years.

In 1876, the town voted not to establish the East Canaan fire precinct. Thirteen years later, on November 4, the selectmen

were petitioned to lay out Canaan fire precinct, which was done on the seventh.

In 1878, the town voted to bond its indebtedness, which at that time amounted to \$44,316.18. The interest was to be at four per cent., free from taxation. Ten thousand one hundred dollars' worth of bonds, payable in from one to seven years, at the option of the town, and ten thousand dollars' worth of bonds payable in from seven to fourteen years, were issued by the town. The last of these bonds was paid in 1890.

In 1879, the town voted to notify the Northern Railroad to protect the crossing at Welch's mill. In February, 1877, Enoch Call had been killed at that crossing. It was many years afterwards before there was adequate protection by discontinuing that part of the road which crossed the track and building a new one north of the grist-mill.

In 1880, the town pound was abolished by vote and ordered sold. The census this year showed 1,762 inhabitants, a loss of 105 in ten years. The town also adopted a seal for its weights and measures, which was the figure "2."

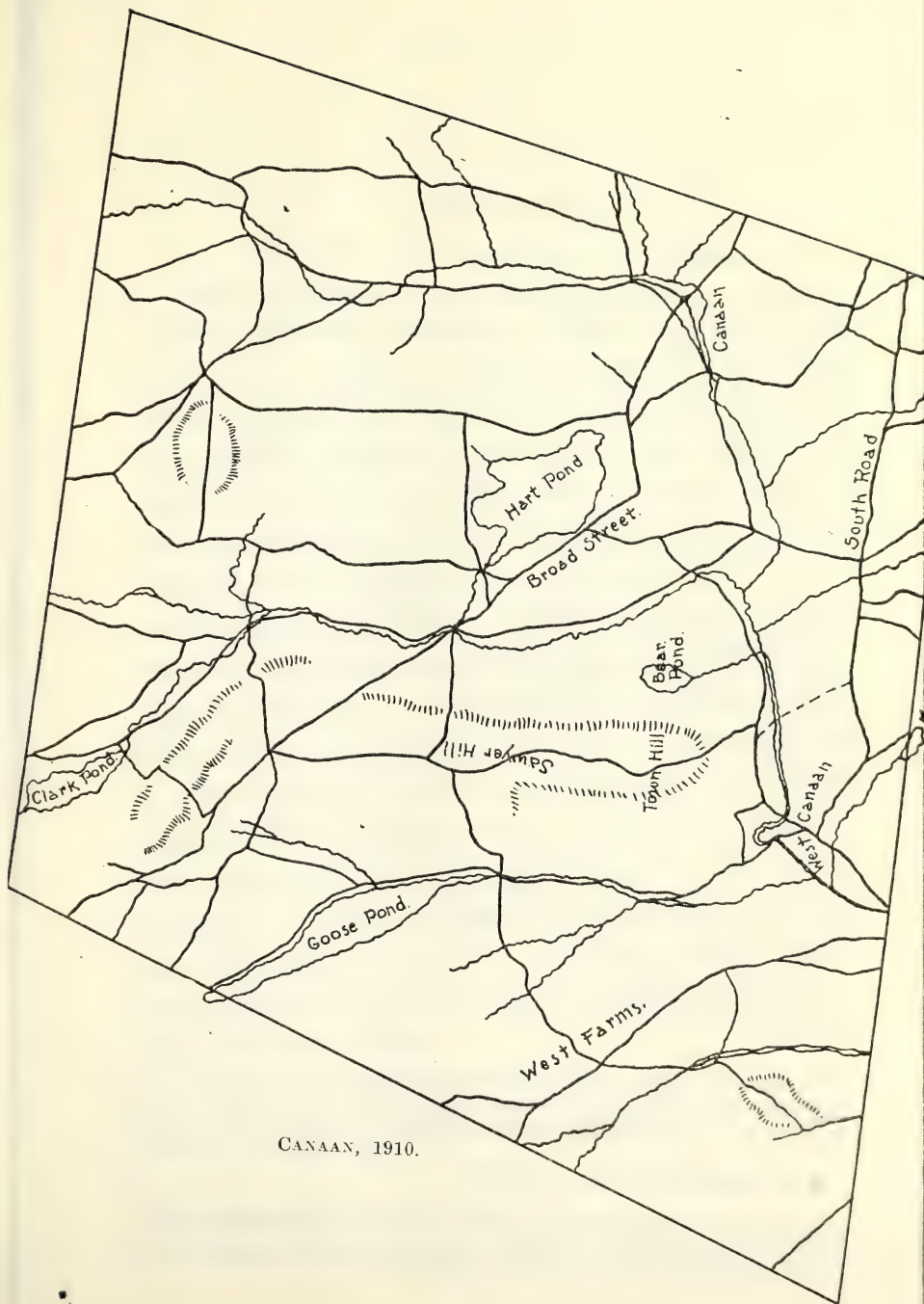
In 1884, the town adopted the act relating to blank inventories. The law was carried out for a few years until now the blanks are carried around and very rarely sworn to, and are practically useless for the purpose for which they were designed—to make a man give in all his taxable property to the assessors.

In 1887, the town received its first trust fund for the benefit of cemeteries. Hiram Richardson bequeathed \$500, the income of which was to be expended in the care of Sawyer Hill Cemetery. In 1888, the increasing demand for better sidewalks led the town to instruct the selectmen to spend part of the highway money upon them. Chapter 79 of the Public Statutes relating to sidewalks and sewers was accepted, and on September 5 the selectmen laid out certain sidewalks at the depot. The census of the town in 1890 was 1,426 persons showing a loss of 336 in ten years, two less persons in town than sixty years before, in 1830. The library law was adopted in 1892 and the town received \$100 worth of books from the state. This was the beginning of the town library. It was kept for some years in Miss Emma A. Bell's house, the librarian, until it became so large that

more room being needed the upper floor of the academy building was fitted up. In 1907, Abram L. Williams bequeathed to the library \$500, to be expended in the purchase of useful books, provided the town would raise a like amount for that purpose. The town raised \$125 at first, and the next year raised the balance. There are now in the library about 3,000 volumes, besides many unbound books and pamphlets. In 1894, the town received the Jesse Martin fund of \$500, the income of which was to be expended upon the care of the Martin and Blodgett lots in the Street Cemetery.

The police court was established by vote of the town in 1895, and Warren B. Richardson was appointed by the governor and council, police justice. He resigned in April, 1907, and James B. Wallace was appointed.

The Hiram M. Cobb bequest was received by the town in 1898 of \$300, the income to be expended on the care of the Cobb lot in the Street Cemetery. The William D. Currier mausoleum was accepted as a part of the Street Cemetery in 1900. The population of the town had slightly increased this year to 1,444, from ten years ago. The Pattee fund of ten shares of Northern Railroad stock was received by the town in 1901, one half the income to be expended on West Canaan Cemetery and the other half to be used by the town. In 1902, the Lura G. Milton fund of \$500 was received, and the income was to be expended upon the care of the Milton lot in the Street Cemetery. In 1905, the Wells' fund of \$200 was received and the income was to be expended upon the care of the Peter S. Wells lot in West Canaan Cemetery. In 1907, the town received two bank books, one of \$100, the other of \$300, bequests of Abram L. Williams, the income of the first to be expended in cutting the bushes along the roadside about the West Farms Cemetery, the income of the \$300 to be expended in the care of the Williams, Longfellow and Knowlton lots in the same cemetery. In 1908, the town accepted \$200 from C. H. Hackett, the income to be expended in the care of his lot in the Street Cemetery.



CANAAN, 1910.

CHAPTER IX.

THE PITCH BOOK AND PROPRIETORS' SURVEYS.

The Pitch Book was a book of records kept by the proprietors' clerk, in which were recorded the pitches or claim of any owner of a right to any parcel of land, setting forth to what right the land should be allotted, the quantity, where it was located and bounded generally, the date, and to whom the pitch was made, to be hereafter surveyed. For a number of years this book was the only evidence of ownership, except occupation, which the early settlers had. When the lots or pitches were surveyed by the committees appointed by the proprietors, these surveys were recorded in the Proprietors' Book of Records.

The "Lot laing Committee" attended to the laying of the lots and they were surveyed at the instance of the committee by a surveyor for the person who had first recorded his pitch or claim, or to other persons who were entitled to them by purchase of the rights upon which such lands were laid, or by purchase from those who had bought the rights, or by gift for certain purposes by the proprietors. The old Pitch Book was lost. It no doubt saw hard usage and went to pieces. One piece of it is still in existence, in the handwriting of Ezekiel Wells. The earliest pitch recorded in it bears date May 1, 1795. There is also in existence the Pitch Book of lands in the Fourth Division, in the handwriting of John Currier, proprietors' clerk, consisting of a few leaves of paper sewed together with a string. There are two pitches recorded in the Book of Proprietors' Surveys, one of which is as follows:

Oct 21. 1806. Then Nathaniel Whicher made return of a pitch of 50 acres of the 3rd. 100 of the Glebe lying east and west of the road that leads to Dorchester by Thomas Bedwell's joining west on a tract of land called the Green land.

EZEKIEL WELLS *Proprietors Clerk.*

The charter signed on the ninth day of July, 1761, by Benning Wentworth, divided the land in the town into sixty-eight shares

and two plots or parcels. Sixty-two shares were granted to sixty-one men. Five shares were granted as follows: One share for the Incorporated Society for the Propagation of the Gospel in Foreign Parts; one share for the First Settled Minister of the Gospel; one share for the benefit of schools in said town; and one share for a Glebe for the Church of England, as by law established. One parcel of 500 acres, accounted as two shares, Benning Wentworth reserved for himself. One parcel was to be laid out as a town plot, before any other division of lands, as near the center of the town as the land would admit, for town lots, one lot to each grantee of the contents of one acre. One hundred acres was also given to Thomas Miner as encouragement for building a sawmill in 1774.

On July 19, 1768, the proprietors voted to raise one dollar on each right and to give one hundred acres of land with a stream where it shall be adjudged most convenient, to any person who shall appear and build a good corn and sawmill. In 1770, a further tax was raised and the amount of land was increased to three hundred acres, to induce someone to build a mill. The first hundred was to be laid out upon a stream and the remaining two hundred to be laid out in quality in proportion to the other lands in town. The first hundred was laid out at the outlet of Hart Pond and extended to within a few rods of the Mascoma River, in a westerly direction. The second hundred was laid out in two parcels to Joseph Bartlett, on the north side of the "old town line," above the land owned by Josiah Barber. The third hundred was laid out on the hill, on the east side of the road, where lately E. C. Bean lived, and included the farm now owned by J. A. Green. The one hundred acres given Thomas Miner was laid out in two pieces, one of sixty-two acres, adjoining on the north of Joshua Wells' old farm, and extended down the hill towards George W. Hazeltine's. The other parcel of forty-three acres was laid out south of Josiah Clark's old intervale farm and north of Mud Pond at East Canaan. The deed to Miner gave him the right to pitch his land wherever he saw fit. Both parcels were pitched by Nathaniel Barber, who must have purchased the right of Miner.

The proprietors' surveys do not show directly that the proprietors conformed to that article of the charter respecting the

laying out of a town plot, as there is no survey of it recorded. But two surveys, one recorded October 8, 1801, on the right of Thomas Miner, began at the "South west corner of the Town Plot," and another on the right of Thomas Parker, which is now known as the "Currier Pasture" began at the "South-east corner." There is also a "draft of a Town Plot," in which the grantees are named and opposite is a number of the lot and range. But there is no key to it to indicate what its meaning may be.

The first meeting in which it was mentioned was in August, 1772, and it was voted "that the Town Plot be laid out in ye most Convenient Place In sd Town." In October, Joshua Wells was placed upon the committee, "In the room of Samuel Benedict," to complete the laying out. Other matters took up the attention of the proprietors, and the town plot did not come up again until 1781, when it was again voted to lay it out. It did not come up again until January, 1797, when Capt. Ezekiel Wells, Daniel Blaisdell, Esq., and Capt. Robert Barber were appointed a committee to look it up and see what situation it was in, report a plan and a location. In 1801 it was again voted to lay out the plot and a committee was appointed to look into "the state of the timber on the Town Plot." This is the first intimation that it had been located. At last, in 1802, the committee reported a plan and the plot, and it was voted "that it be annexed to the proprietors' records next after this meeting." If the plot was pitched as those two surveys would indicate, it was located northwest of Factory Village. Several old deeds refer to it as located in that section and forming a part of the farms of George W. Daniels and Fred Butman.

The draft of all the pitches of the town does not leave any place for it and although several votes were passed by the proprietors in their meetings and committees appointed for the laying out of the same, it was probably never laid out as planned. Many of the charters of other towns contained this provision, and it was inserted, no doubt, so that the settlers might build their houses and form a settlement near each other.

The five hundred acres of the governor's right was located in the southwest corner of the town adjoining the towns of Rehban, now Enfield, on the south, and Hanover on the west. Capt. John

Scotfield purchased the five hundred acres of Martha Wentworth, the widow of Benning Wentworth, for two hundred dollars, on February 22, 1797. The proprietors surveyed two hundred acres of this right and laid it to Eleazer Scotfield. The remaining three hundred was laid out in a parcel of four hundred acres to Mescheek Blake and was surveyed north of and adjoining the first parcel in 1799. The one hundred acres remaining of the four hundred parcel was laid out to the right of Rufus Randall, and lay north of the governor's land, extending along Hanover line. It was owned by John Scotfield, the settler, and in the settlement of his estate it was set off to his son, John. This land was all at one time the property of the Scotfields. Afterwards it was occupied by William and Israel Harris, Joseph Follensbee, Mescheek Blake, John May and Joseph Stevens.

Of the sixty-two names entered as grantees, the name of Thomas Gustin occurs twice. Whether this is a mistake, or it was intended to give him two shares, is not known. But the proprietors evidently inferred that he was to have two shares, for they laid out land on his "first" right and also on his "second." The Gustins were friends of the governor, so were Richard Wibard, a councilor and judge of probate; Thomas Westbrook Waldron of Dover, who was a representative at Exeter in 1768 and a councilor in 1773; James Nevins, who was collector of customs at Portsmouth; John Newmarch, Daniel Fowle, the printer, at Portsmouth; Thomas Parker, George and William King, merchants. George King was deputy secretary of state in 1772, and clerk of the supreme court of judicature in 1773 and in the Louisburg expedition of 1745 was an artificer; Daniel Rogers, who was a councilor in 1772 and a doctor by profession; Capt. William Wentworth and his son, Capt. John Wentworth, of Somersworth, a cousin of the governor. They were all from the vicinity of Portsmouth.

The charter granted 23,000 acres, which was "to contain six miles square and no more. Out of which an allowance is to be made for highways, unimprovable lands by Rocks, Ponds, Mountains and Rivers 1049 acres." It was bounded as follows: "Beginning at the S. E. corner of Hanover, thence North 55° East by Hanover six miles to the corner thereof. Then South 61°

East six miles, then South 41° West six miles, then North 58° West seven and one quarter miles."

The charter of Hanover gives the line as running North 45° West. The difference between the town directions would leave a gore of land which was not intended. In 1772, an addition was made to Hanover, 180 rods wide. Hanover at that time claimed this addition included a part of Dame's Gore and all of State's Gore. But the adjustment of the line between the two towns made the line run North 45° West.

The old maps made from surveys by both towns in 1805 run the line North 45° East. The Hanover surveys made the distance six miles to Dame's Gore and 165 rods on the Gore to the northeast corner of Hanover. John Currier, the Canaan surveyor, made the distance 1,897 rods to Dame's Gore. His minutes were: Hanover line, "Began at a stake & stones being the south east corner of Hanover run N 41° E 45 rods to the top of the mountain, then 1457 rods to Goose Pond Brook then 132 rods to Lyme road, then 263 rods to the Beach tree the corner of Canaan."

After the disputes over Dame's and State's Gores had been adjusted and State's Gore annexed to Canaan, the line was continued 182 rods to Lyme on Hanover.

The town, in 1805, raised \$186 for the purpose of establishing the line between Canaan and Hanover, and according to the survey of the town, made by John Currier, in 1805, this line was run North 45° East 1,897 rods to Dame's Gore. The map made by Hanover at this time gives the line as running North 45° East six miles, then 165 rods on Dame's Gore.

The other lines have been disputed and do not now run straight. Almost from the first settlement of the town disputes and contentions prevailed with Enfield and Orange in relation to boundaries. By the charter, the boundaries began at the northeast corner of Lebanon and this same point is also the corner bound of Hanover and Enfield. The north line of Enfield was run out, their surveyors ran in upon Canaan nearly a mile, which was the cause of unhappiness to those people who had built themselves homes in the belief that they were living in Canaan. After many discussions and much hard feeling, in 1771, Capt. John Wentworth, George King and John Penhal-

low were appointed to settle the dispute, "and act everything that should be thought necessary Relative thereto." The matter dragged along for nine years, when in 1780 George Harris, Samuel Jones and John Scofield were appointed to examine all the papers in the case and to make a new survey of the lines, if thought necessary. This commission discovered what they thought to be a clerical error in the charter of Enfield, by writing sixty-eight degrees instead of fifty-eight, as it was in the charter of Canaan. By this error the lines of Enfield intercepted and confounded all the lines of the adjoining towns. It was found, also, that the line as claimed by Enfield left a gore of land, ten degrees wide, between Enfield and Grantham, and which was not claimed by the proprietors of Grantham. By correcting this apparent error, it was insisted that all these conflicting claims would be reconciled and the charters made uniform. A petition was presented to the General Court and in 1781, in a joint meeting of the town and the proprietors, George Harris was appointed their joint agent "to appear before the honorable General Court this March instant at Exeter, then and there to support a Petition, which he preferred at the last session, relative to establishing a proper line between Canaan and Enfield." The General Court appointed Jeremiah Page, Henry Gerrish and William Chamberlain of Boscawen, a committee to survey the disputed lines and boundaries and report thereon on the ninth of July following. They reported that "the Northeasterly corner of Enfield and the Southeasterly corner of Canaan were at the same point of beginning, thence running North 58° West seven miles and sixty rods to a birch stump which is the Northeasterly corner of Lebanon and the Southeasterly corner of Hanover." This report was received and filed away, but was not acted upon. Enfield thereon ceased to claim any of the Canaan lands, and extended its jurisdiction over the unclaimed gore on the north of Grantham, no one disputing her right thereto.

In 1802, twenty years afterwards, this report was called up and adopted by the legislature. This line was accepted by both parties and a year or two afterwards the proprietors asked the town to divide the expense of the surveys and litigation which had been incurred. This the town declined to accede to, on the

ground that the proprietors, who were advertising their lands for sale, were bound to give a good title for the money they received. Having paid once for a title, the people did not feel called upon to pay again.

The map of the survey of John Currier, in 1805, made this line run North 58° West, 2,390 rods, but the minutes of his survey were as follows: Enfield line:

Began at the above bound, run S60E 34 rods to the top of the mountain, then 767 rods to Enfield road, then 8 rods to Mascum River then 7 rods across said river, then 180 rods to the road by Widow Sawyers, then 171 rods to Mud Pond, then across the pond 152 rods to an ash tree, then 280 rods to Otis road, then 791 rods to the south east corner of Canaan.

The map of Enfield survey, at this time, gives the same course and distance as the Canaan map, each town assisting the other in running the line. For eighty years no question of its correctness arose until in 1883, Henry H. Wilson, who had been a continuous selectman, after close examination, became convinced that the covered bridge over the Mascoma, called Blackwater or Seofield Bridge, was in Enfield and should be cared for by that town. The interest in that cause was kept up two seasons and several skillful surveyors were employed. At first the bridge was thrown into Enfield, which was a triumph for Wilson and Canaan. The defeated party then put on an additional surveyor and there was a victory for Enfield. Mr. Wilson then put on Prof. Charles H. Pettee, a civil engineer and surveyor, in whose skill and exactness he had the greatest confidence, and decided to abide the result of his labors. The bridge was in Canaan by a few feet. The method pursued was as follows:

By placing a signal on Moose Mountain at a point known to be only a few feet from the line, a trial line having been run with the compass from the western bound to this point. Then a point on Grafton hills beyond the eastern bound and on the prolongation of the town line was found and a signal was erected, this point giving a view of east bound in Grafton west line and Moose Mountain stations. Then the position of Moose Mountain station was corrected by sighting on Grafton station and running a line to west bound. Intermediate stations on Howe and Coggswell Hills were determined from which the position of the various roads was obtained and marked by temporary stakes. The bearing of this line from Grafton station, Coggswell Hill and vari-

ous intermediate points was $N\ 52\frac{1}{4}^{\circ}\ W$, from Howe Hill it was $N\ 53\frac{1}{2}^{\circ}\ W$, showing a slight variation.

And to establish the line so that there should be no further cause for dispute the selectmen of the towns traversed the seven-mile line and placed thirteen stone posts firmly in the ground, one at each highway leading from Canaan to Enfield. The expense of this campaign against the bridge to the towns was about \$175. It appears, therefore, that there is a variation of the magnetic meridian of four and one-half to five and one-quarter degrees in about 107 years, in comparing the two surveys of the town line.

The east line of the town is the west line of Orange, and a part of the west line of Grafton. The town of Grafton, according to the record of perambulations, extends on the line of



Canaan 400 rods, the points of compass have varied from North 41° East to North 44° East. John Currier, in 1805, surveyed two lines. One claimed by Grafton and one claimed by Canaan. He ran the line as claimed by Canaan, South 41° West 387 rods from the southwest corner of Orange, which made a straight line with the old charter line between Canaan and Orange. But Grafton claimed a line west of the charter line, which took off a corner of Canaan amounting to about 240 acres. Grafton had a dispute with Enfield over a strip extending along its west side and, as Grafton lay to the east of Canaan, in order to maintain its western boundary as a straight line against Enfield, it was obliged to run into Canaan. John Currier surveyed this disputed line in Canaan to run from the southwest corner of Orange North 65° West 100 rods, thence South 43° West 385 rods, to the disputed corner of Enfield. The contention of Grafton was not recognized. In 1812 the record of perambulation is: "Met Henry Springer of Grafton and perambulated N 41° E about 400 rods to S. W. corner of Orange. According to act passed Feb. 8. 1791."

In 1826, the record was North $40\frac{1}{2}^{\circ}$ East; in 1844, it was North 41° East; in 1868 North 43° East. The line on Orange begins at the northeast corner of Canaan and has been perambulated for years, South 61° West 226 rods to the southwest corner of Cushing's Gore, then South 44° West 1,740 rods to the Grafton line. John Currier's survey was of the "old line" and the "new line." They both ended at the northwest corner of Grafton and southwest corner of Orange.

The minutes of his survey are as follows: Orange line. "Begun at a large rock then run S 35° W 1600 rods to the south west corner of said Orange, then S 39° W 92 rods to the first road then 105 rods to the second road then 200 rods to Enfield Corner."

The course of the Orange "old line" was South 41° West 1,612 rods, and of the "new line," South 35° West, 1,595 rods, both starting from Dame's Gore, about 250 rods apart. At this time Orange claimed the westerly line as its west boundary. The Orange map of 1805 gave the line as running South 35° West 1,600 rods, and as part of Orange on the east end of the gore as South 39° West 160 rods from the northeast corner of the gore. The line on the south line of Dame's Gore was run North 65°

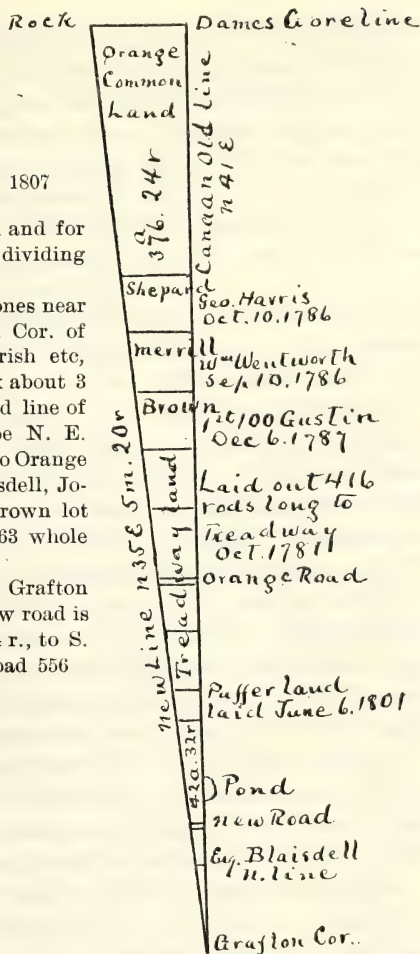
Deed of
Proprietors of Canaan }
to } Aug 12. 1807
Proprietors of Orange }

Whereas disputes have arisen and for a long time subsisted about the dividing line . . .

Beginning at a stake and stones near Daniel Blaisdell's field, N. W. Cor. of Grafton, Established by Gerrish etc, 1781, N 35 E 5 m. 20 r to a rock about 3 feet across in present supposed line of Canaan and Dames Gore to be N. E. Cor. Canaan released all lands to Orange East of new line. Daniel Blaisdell, Joseph Flint, Treadway land, Brown lot Morrill lot, Shepard lot, 402.63 whole amt. located.

Blaisdell N line 140 r. from Grafton Corner, from said Corner to new road is 220 r. to S. edge of Pond is 234 r., to S. line of Puffer 396, to Orange road 556

50 r. across Puffer land.



West 240 rods. There being so much dispute over the dividing line, the proprietors' committees of the two towns came together, had the line surveyed, and agreed upon a "new line," in distinction from the old or charter line. The new line agreed upon ran from Grafton corner North 35° East five miles and twenty rods, to the rock corner on Dame's Gore. It ran through all the lots which had been surveyed and bounded on Orange's "old line," leaving part of the land on Canaan side and part on Orange

side. Accordingly the proprietors of Canaan, by deed dated August 12, 1807, released to the proprietors of Orange, who had appointed a committee "to pass deeds and settle the title with Canaan," all the land on the east side of this new line, amounting to 778 acres and eighty-seven square rods. The first mention in the records of the proprietors of Orange of this dispute occurs December 12, 1798. At this time the Shepard lot was the most northern lot located southeast of the old farm of Stephen Worth. All north of it was undivided.

One hundred and eight rods of the north line of that lot was released to Orange out of one hundred and sixty. This seemed to have settled the dispute. For over thirty years this "new line" was the accepted boundary. In 1840, the selectmen of Orange sought, by petition dated June 10, 1840, to the "Honorable Senate and House of Representatives," to have "that part of Canaan situated east of the line as Canaan was first surveyed by the proprietors annexed to Orange." Canaan instructed its representative to oppose it "with all his might." The hearing came up in 1841 and leave was given to withdraw the petition, which the selectmen of Orange did. Then the matter slumbered for nine years, until September, 1850, when John Flint of Lyme attempted to survey the disputed line for Canaan. He "began at Grafton Corner and ran thence N $37\frac{3}{4}^{\circ}$ E nearly 1692 rods to the rock corner, then S 61° E 152 rods to the S. E. corner of Gore, then N 60° E 260 rods to Groton corner, a beech tree." This was the old compromise line. "The bearing and distance of the line Canaan claims as her east line will be N 43° E nearly and nearly 1700 rods to the S. E. corner of the Gore." Dame's Gore projected beyond the "new line" as claimed by Orange, 152 rods. Between the "new line" and the "old line" was a strip of land 152 rods wide at the north end and running to a point at Grafton corner. Orange had claimed this strip as far back as 1803 when the proprietors of Orange brought action of ejectment against Josiah Clark and lost their suit.

Application was made to the court of common pleas to settle and establish the line, which it did on November 13, 1850, having appointed D. C. Churchill, Isaac Ross and N. T. Berry commissioners. The line was established as follows:

Beginning at the northwest corner of Grafton, which is the southwest corner of Orange, thence running North $42\frac{3}{4}^{\circ}$ East, 1,700 rods to a stake and stones, which we set up and establish as the southeast corner of Dame's Gore, as it was when annexed to Canaan. Thence running North 60° East 254 rods to the southwest corner of Groton, being a beech tree standing on the west side of a brook. No trees were found marked on the east end of the Gore, but we marked them with spots on the sides and three marks across the tree with a marking iron.

The expense of this survey was \$430.94 to the two towns. The strip disputed became Canaan land. The north line of the town extends on the line of the towns of Dorchester and Lyme. The perambulation of the line between Canaan and Lyme fails to show any distance. But the survey made when State's Gore was annexed to Canaan, began at the northeast corner of Hanover and ran thence South 64° East 277 rods to the "corner of Lime and Dorchester." This survey was made after Dame's Gore was annexed to Canaan. The map of Lyme from the survey of 1805 gives the same distance but the direction was South $64\frac{1}{2}^{\circ}$ East.

The old town line of Canaan was bounded on the north by Dame's Gore, a strip of land which lay between Canaan and Dorchester. In the charter this line ran North 61° West six miles. The north line of all the old pitches have this bearing, but the proprietors pitched and surveyed many lots of land on the other side of the "old town line," which were in Dame's Gore, and the south line of these pitches do not follow that bearing. Some of them run North 64° West and North 65° West. John Currier's survey in 1805 runs on the gore line South 61° East 2,074 rods to Orange new line. Orange claimed its new line ran through the Gore and into Dorchester, a distance of sixty-two rods, taking off 220 rods on Dorchester's south line and Dame's Gore north line. Orange did not establish its claim.

The minutes of Currier's survey were as follows: Dame's Gore line:

Begin at a beach tree being the N. E. Corner of Hanover then run, S61E 310 rods to Clark's Pond then S29W 40 rods then 116 rods to the lower end of said Pond, the Pond is 12 rods wide at the lower end, the general course of the Pond is N23W about 200 rods, then on the town line 368 rods to Mascum River, S34W is the general course of said river,

then 274 rods to Dorchester road then 166 rods to Lary's pond on the west side and 30 rods wide, runs north 60 rods, South 140 rods, the general course is North and South, then 216, rods to Jones's road, then 266 rods to Indian River, then 228 rods to a large rock with stones thereon being on Orange line.

About the time of the annexation of Dame's Gore to Canaan, in 1846, application was made to the Court of General Sessions by the towns of Dorchester and Canaan to settle the line between them. Walter Blair, D. C. Churchill and N. S. Berry were appointed commissioners to settle the line and they established it, and it was confirmed by the court October 31, 1848, as follows:

Beginning at a beech tree marked standing on the southerly side of a small stream, running from a small pond, said tree being shown to as the southwest corner of Groton, running thence North 64 degrees West 250 rods to a small beech, spotted on the side and marked cross-wise with a marking iron, thence North 65 degrees West 250 rods to a brown ash, standing between three small spruce trees about six rods west of Indian River, thence North 59 degrees West 950 rods to a stake and stones standing near the south end of a stone wall, thence 60 degrees West 309 rods to the South east corner of Lyme. It being a stake and stones. Monuments were marked with spots on the sides and three marks across the tree or stake with a marking iron.

The north line of the town, taking the survey confirmed by the court, extends 2,036 rods. The perambulations of this line have been for many years South 60° East, 1,536 rods to the northwest corner of George W. Hadley's, then South 64° East 524 rods to Groton and Orange corner. John Flint's survey in 1850 shows the old town line to be South 61° East and the gore line evidently from Hadley's South 64½° East 490 rods. In 1845 and 1864 the line was perambulated North 60° West 1,556 from Hadley's.

It will be seen that this town corners with Lebanon, Hanover and Enfield at its southwest corner; with Hanover on the Lyme line at its northwest corner; with Dorchester, Orange and Groton at its northeast corner, and with Enfield on Grafton line at its southeast corner.

The following letter written by Ezekiel Wells and sent to the state department, in explanation of the old map and survey of 1805, soon after the map was made, will serve to explain many things about our boundaries:

Sir, in answer to your letter accompanying the plan of the Town of Canaan which you seem to wish us to correct or explain, we can only make the following observations, (viz) as to the information which you first give us that by the plan of Hanover you find that they run in upon Canaan "about half a mile on one side & nearly a mile on the other" seems to be too indefinite to admit of an explanation; but you add that we have not given you any account of this contested line, and say that you want an actual accurate survey of the true & contested line with all the courses & distances marked on our plan, the line which we have laid down on our plan between Canaan & Hanover is the only line ever run between the two towns by any person, & is the line which has been mutually holden to & perambulated by them ever since the settlement of the Town, and their Charters bore date about forty years ago and the course marked on our plan is the same course given by Hanover Charter and the Compass of our surveyor followed the old line without variation to be perceived altho by sd compass in general there is a small variation, and the distances on the plan is agreeable to your Requirement, Horizontally if Hanover Selectmen have given you an account of any line easterly of the one on our plan we are authorized to say that they have done it without ever surveying any such line or even ever seeing the ground on which they say it is run as you may be further informed of by applying to Esq Blaisdel, and we further say that the beach tree marked on our plan as the south west corner of Canaan is the Established bound at which Lebanon Hanover, Enfield and Canaan corners . . . secondly you say that we have laid down on our plan what we call Orange old line but have not given the course nor distance of it this neglect if it was one we have corrected, you say that we dont agree with Orange in the meeting of our road by more than a mile, & you expect us to be correct, which we have once said that we wore & now without hesitation say it again. You say that by laying down the plans of Canaan Grafton and Orange together you find that Grafton runs in upon Canaan about 100 rods and request us to make it certain whether the station at which you have marked A on our plan is actually the south west corner of Orange and the northwest corner of Grafton, to which we can only say that it ever has been considered as such by the selectmen of the two towns in their taxation; & their jurisdiction has, we believe always bin bounded there since a Committee from the Legislature about 24 years since established that as Grafton corner altho the selectmen of Grafton say that their Charter & act of incorporation ran in upon Canaan & Enfield (as you have observed & as we have worked out on our plan) and this is all for they possibly consent to be bounded in their taxation at that station . . . You particularly wish us to let you know if the south east corner of Canaan & the northeast corner of Enfield are at the same station; to which we reply that they are & as laid down in our plan & as we suppose in the plan of Enfield whose selectmen helpt us to survey the line between us. The old line between Orange and Canaan was the Charter

line but the new line is the one permanently agreed upon by the proprietors of both towns & acguized in by sd Towns. The line between Canaan & Enfield and between Canaan & Dames Gore as also that between Canaan & Hanover are the points of compass mentioned in the several Chartaks and by compasses in general may vary from one to two degrees as the lines was run abought 40 years since . . .

With due respect permit us to subscribe ourselves your most obedient & very Humble servts.

The governor's plot having been taken out and the charter fixed the location of it the proprietors appointed committees to divide the land among the sixty-seven remaining rights, each grantee owning one share or right in the undivided lands. But few of the proprietors or grantees ever came to Canaan or paid any attention to their claims, and their rights were sold at auction to satisfy taxes and assessments made upon the rights for laying out roads, building bridges and dividing the lands. Taxes were not laid upon the land because it was as yet undivided and without owner.

On January 3, 1771, a meeting was held in Colchester, Conn., at the house of Thomas Wells. Aaron Cady's right was sold for eight pounds, fifteen shilling to Amos Wells; Gibson Harris' right was sold for two pounds to William Caldwell; Jared Spencer's right was sold for one pound, fifteen shillings to Samuel Joslyn. On May 15, 1771, in Lebanon, at the Inn of Cas. Hill, Nathaniel Cady's right was sold to Samuel Benedict for four pounds; William Fox, Jr.'s, right was sold to James Jones for four pounds; Thomas Gates' right was sold to Thomas Miner for four pounds, ten shillings; William Chamberlain's right was sold to Bartholomew Durkee for four pounds, five shillings; William Chamberlain, Jr.'s, right was sold to Benjamin Wheaton for four pounds, five shillings, as was also the right of Jedediah Lathrop, and was resold to Thomas Gates for five pounds.

The proprietors first voted to lay out hundred acre lots in 1768, known as a "First Division of Hundred acre Lots" of upland and a "First Division of Intervale" lots containing ten acres. Subsequently there were two further divisions of hundred-acre lots of upland, then a fourth division of upland into seven- or eight-acre lots, a fifth division into seven-acre lots and a sixth division into six-acre lots. There was also a second divi-

sion of intervale lots into one acre. The pitches on these divisions were not always exact, sometimes more land was inclosed and sometimes less than was allotted to the division. Along South Road there was no allowance for the most part for roads. The lots being laid out to the "Road." South Road (often called the "Post Road"), in the early days, was laid out by the county court about 1774. It was intended to be nearly a straight road, extending across the south part of the town about two hundred rods from the town line. It was laid upon undivided lands of the grantees, and should the road ever be thrown up or its course changed the land would not become the property of the adjacent owners. A distinction must be drawn between ownership by the town and the grantees, also between the proprietors and the grantees, men who were named in the charter. Very few of the inhabitants of the town were proprietors and still less of them grantees. The town means the inhabitants of the town, the proprietors mean those who owned the original rights—they may not have been grantees, but they became proprietors for the most part by purchase.

The Proprietors' Book of Surveys is the source of title of all lands in Canaan, the beginning of an abstract. To it all titles lead for confirmation, as to points of compass and distances. It is a book of records in which the proprietors' committees confirmed the lands as laid out. Many of the lands had been settled upon before they were surveyed, some were resurveyed, the old survey having been lost, and the date of record is sometimes the date of resurvey. But this record shows that the proprietors confirmed them to those who had settled upon or purchased them. The register's office of this county does not contain any of these old surveys, or pitches, only so far as subsequent owners have followed the old descriptions, which are omitted often enough to make much confusion. No plot or map was ever made of these pitches or surveys by the proprietors, and it is not to be wondered at that they should make some mistakes; and there are some instances where they ran over on to land previously pitched, but it was discovered, sooner or later, and the lines adjusted or further allowances made of land somewhere else.

In beginning the search of a title at the present time, for the purpose of establishing the bounds, deeds are found as far back

as 1864, in which the description is only by adjoining owners. In the '50's we begin to find points of compass and distances, only in part, and further search must be made to find all the bearings and distances. It finally leads back to the Proprietors' Book of Surveys, in which nearly every piece of land in town is recorded and described by points of compass and distances. Descriptions of property by adjoining owners is of very little value; points of compass, owing to the variation of the compass needle, which so far has constantly gone west, are not much to be depended upon; but distances do not vary, — they should be as they were a hundred years ago, allowing for the probability of human error.

Once an owner loses his bounds, he must get back to some record that will give him a definite course to follow. The old pitches began at the corner of some other lot, for the most part, and stakes and stones were used for the corner, sometimes trees, and the intervale lots were often bounded by the river. Stakes and stones have disappeared and trees, as well. Sometimes an old stump is left, or there is someone who remembers where the old stump was, — like the stump which was the beginning of the 1st Hundred of the Mill Lot by the dam at the "Corner." The river is still there, but its course is changed in many places. Still there may be instances where an old corner may be located. A survey made to Moses Dole, in 1809, mentions an island in the middle of the river. That island is there today, a little way below the site of the old paper mill. Lots, in the beginning, rarely gave any points of compass on the river, but they gave distances. The intervale lots, laid out in the meadows, sometimes included the river, the land extending on both sides. But, for the most part, the rivers, ponds, and brooks were taken as boundary lines.

The bearings of the lines of the old surveys having been determined many years ago, some of the surveys having been made more than one hundred and thirty years, and the compass needle having traveled westwardly, it becomes necessary to determine how far it has traveled from the bearing run by the old surveyors, before any new line can be run that will coincide with the old line. So far as known there is no way to determine the amount of variation. The line is where it always was, it has not

changed; but the needle will not point at the same number of degrees it did when the old surveyor ran it. To say that the needle has traveled so far in any definite number of years is not correct. It cannot be averaged. By setting a compass on a number of old lines this will be apparent. The forty acres of the church right and lying on the north old town line, shows a variation of three and one-half to three-quarters degrees. The south line of the 1st Hundred of the Mill lot between A. M. Shackford and F. B. L. Porter shows a variation of five and one-half degrees. This lot was first surveyed in 1771 and resurveyed in 1806. The south line of A. B. Howe's and the north line of John Currier's, surveyed in 1805, shows a variation of seven degrees. The south line of J. B. Wallace's and the north line of A. M. Shackford's, on the east side of Hart Pond, probably surveyed in 1846, shows a variation of seven and one-half degrees. The latter is abnormal and extraordinary and cannot be accounted for, but taking that variation for the other lines the land surveys correctly. Broad Street, was first surveyed in 1788, North 11° West, and resurveyed by the Grafton Turnpike Company in 1804, and again in 1828 by the town which relaid the road over it, North 12° West, it now runs North $8\frac{1}{2}^{\circ}$ West. The common, surveyed in 1793, shows a variation of three degree and one half. The only way is to determine the variation of the compass upon each piece of land sought to be surveyed. This can be found by running a line between two established and well-known corners, taking some old wall, known for a long time to have been on the line. The old bearing having been found by reference to old deeds, the present bearing having been found, the difference between the two bearings can be used as the variation to run the remaining lines. But if two bounds are not known, nor any walls or fences, reference must be had to the adjoining land and the survey becomes more complicated.

There are a few surveys of old pitches missing from the old book of surveys. The first one hundred acres of Israel Kellogg, located about the shore of Hart Pond, south of the road by R. H. Haffenreffer's, the third one hundred acres of the mill right, where Jonathan Carlton lived, and where E. C. Bean lately lived; the second one hundred acres of Clement Daniels' right, extending along the road by where F. P. Carter lives, and on the

north side of the road from the Tontine settled by John Colecord, and upon which Daniel B. Whittier, the carpenter, lived in 1831; fifty acres of the third one hundred acres of the school right and fifty acres of the third one hundred acres of Josiah Gates, Jr., lying side by side on the north side of the old town line, being a part of the old Danforth and Tristram Sanborn farms.

The divisions of land were not laid out in one parcel, as the allotments would seem to indicate, as well as the votes of the proprietors, nor were they adjoining. The first hundred of Samuel Dodge, 3d, was laid out in five parcels of three, fifty, fourteen, thirty-three, and nine acres, and many others in like manner. Nor was land in each division laid to all the rights. Neither of the George and William King rights received any land in the fourth, fifth and sixth divisions of upland, or the second division of intervale. Some of the pitches refer to the lots being laid out in ranges, but there is nothing to indicate the lines of the ranges or how many or how they extended. The only references are to land in the "2nd. Range." No reference to any in the first. The implication drawn from the references is that the lands in the first range extended along South Road to the Enfield line, across the south line of the town. These lots are laid out systematically, about 200 rods by 80 rods on the road, and those on the north side of South Road are laid in like manner. But the land referred to as being in the second range lies north of these surveys and towards the west side of the town, above West Canaan and extending to Hanover line. The land supposed to be laid out in the second range are not all adjoining. In 1797, the proprietors voted "that Ezekiel Wells shall have the liberty of laying out a second hundred acre lot instead of a lot the Governors lot has took which was No. 1 in the 2nd. Range the lot belonged to sd Wells." This "No. 1" must have been towards the southwest corner of the town. Some of the lots bear numbers. "No. 1" was the "First Penhallow" lot, which, with the second and third "Penhallow" lots, after they were laid out on the three divisions of Richard Wibard's right, remained unoccupied or non-resident land for many years, being sold for taxes many times. These lots are what is known as the "Penhallow Pasture." "No. 2" laid on the right of Daniel Fowle. Ezekiel Wells lived here before he moved to the Street. "No. 3"

is south of and adjoining "No. 2," all on Town Hill. "No. 8" was the first one hundred of Ephraim Wells, pitched to Samuel Converse and owned by James Treadway, who, when he had the Pitch Book, pitched six hundred other acres of land to himself, and which the proprietors afterwards nullified, to the extent of four hundred acres. This lot was the farm which Jonathan Dustin bought of James Treadway, but there is some conflict between the pitch as surveyed and the deed to Jonathan Dustin. The latter calls for fifty acres only of that right. There are numerous mentions of numbered stakes: "No. 2 in the 2nd. Range," "No. 4 in the 2nd. Range," located in the west side of the town. Nos. 16, 17, 18, 20, 21, 25, 27, 29, 33, are the starting points of lots extending northerly of Town Hill and northeasterly and east of Goose Pond. They are not regularly placed and seem to have no connection with any definite system of arrangement of lots. In attempting to make a plot of these old surveys, there are many discrepancies. Lines were run at different dates, the compass changed, old roads have been thrown up, and the names of the owners of lots have changed many times. The surveyor who ran the lines failed to find the bounds of an adjoining piece from whence he wanted to start. The towns of Dorchester and Hanover laid their land in lots, symmetrically arranged and numbered in order. Canaan laid its lots without order or arrangement, and of many different shapes. This arose from letting the settlers who were on the land have whatever they pleased, and in some cases instead of laying out the land to a certain right the right was laid out to the land. In 1768, the proprietors "voted that their committee lay out to those proprietors already settled, ten acres of meadow and one hundred acres of upland, where they have already made their pitch, to be allowed towards their right or share in the township." "And they shall lay the same amount to any who should appear and make speedy settlement." In 1770, agreeable to the encouragement from the proprietors, a number of settlers appeared and made sundry pitches, and as these were to contain ten acres of intervale to each right, some thinking themselves injured in not having their proper quantity, a committee was appointed to adjust the injury, by making up to each "that may be deficient, his proportion of intervale until his ten acres is completed, and

to be adjoining what he now improves or as near as may be and not to interfere with other pitches." It was also voted that each settler "already on his hundred acres of upland should have the first choice of his lot before any other proprietor." The remainder of the intervale, if any, was to be divided among the whole of the rights equally. There are three instances where a pitch was made and the right to which it belonged was forgotten. Thomas Miner's intervale and Micah Porter's, situated on the Mascoma River. There was also a hundred-acre survey in the southeast part of the town, laid to Francis Whittier, upon a right the name of which does not appear. This is an extra hundred, as all the rights have their full share of hundred-acre lots.

In the first vote to divide the town land there was no condition attached. In 1770, the time for making pitches of upland and intervale was extended to the fifteenth of November, and to entitle any proprietors making such pitch to the property thereof as his estate, to be held by him or his heirs, he must cut and girdle one acre of trees on the hundred acres of upland and one acre on his intervale in good husbandlike manner, by the fifteenth of November. And in case any proprietor should make his pitch of one hundred acres of upland and ten acres of intervale at any time before the committee appointed shall lay out and lot the same, such proprietor shall be entitled to his pitch so made, and the committee are hereby empowered to confirm the same by ordering a record thereof to be made by the proprietors' clerk, also the fulfilling the conditions which entitles any proprietor to his pitch to be adjudged by the committee to lot said hundred acres and report to be made accordingly under their hands to the clerk to be recorded. The time was extended to November 1, 1771, but for the future each proprietor making his pitch must girdle two acres of his first hundred acres of upland, and at the next meeting the proprietors voted that two acres of intervale should be girdled. In June, 1773, the proprietors voted that each proprietor should have the right to make a pitch for his second hundred-acre lot of upland.

Asa Kilburn was appointed a committee to enter the pitches, on the day and time of day the pitch was made. The proprietor must attest that he has, after the time of pitching, cut bushes

and girdled trees, and also set the first two letters of his name on a tree on said lot, and make his return to the clerk, and the first one doing this shall have the lot. The time for pitching second hundreds commenced in September and continued for nine months.

In 1781, it was voted that those who neglect to have their second hundred-acre lots properly laid out shall lose their chance of holding by pitching and have their lots flung into a "draught." The proprietors began to pitch their third hundred-acre lots on May 7, 1782, and "each proprietor shall pay the cost of laying out his own lot." But before making their pitches in the third division, each person must show to the committee his right for pitching by deed or power of attorney or letter from the proper owners.

More stringent conditions were imposed upon some of the proprietors in pitching. Thomas Miner must show a good and authentic deed from one of the original grantees and fell or cut twenty acres of land in ten months. This was really a rebuke to Mr. Miner, who had pitched upon a lot without asking permission of the proprietors. William Record, Leonard Horr and Elijah Lathrop must produce good deeds, build houses and proceed to cultivate the land. Silas Miller must clear and cultivate four acres of land; Isaiah Booth must clear, cultivate and build a house; Jacob Hovey must cultivate and manure his land. The seven latter men were squatters. Capt. Charles Walworth can have a hundred acres if he will lay out another hundred-acre lot in square form, pay the proprietors seven pounds and leave a three-rod road through his land. Caleb Clark can have a hundred acres if he pay the proprietors five pounds. William and Caleb Douglass can have hundred-acre lots in the third division, provided they make speedy settlement and build a house.

The surveying and recording of the hundreds and intervalles dragged along until August, 1805. The proprietors voted that as many persons who had made pitches had not complied with the former vote "in regard to getting their lands so pitched laid out and recorded," and it being "impossible to ascertain what quantity of undivided land there yet remain," "therefore voted that any lands, upland or intervalle, which have been pitched

and improved or pitched only, and have not been laid out by the proprietors Committee and recorded and shall continue in that situation until the first day of November next shall be liable to be pitched and laid out by any other person having lands to pitch, notwithstanding any former pitches or possessor which the law doth recognize as a good title." There was still undivided land and it was impossible to find it, for many claimed land over the hundreds they were entitled to and there was no way of telling how much unless all the land should be surveyed. The proprietors' committee proposed to do this. In 1808, another committee was appointed to ascertain the amount of undivided land.

The time for recording was again and again extended until Nov. 13, 1809, at six o'clock, "after which time no former pitches shall avail the holder." It was not until July, 1812, that the proprietors were able to make their fourth division of upland of seven acres. The pitching was to begin at six o'clock in the morning, "by cutting or girdling trees and by Marking the first two letters of the owners name on a tree, and the one making his return first to the Proprietors Clerk shall be intitled to said land until the first day of October by that time to be surveyed or to forfeit his pitch."

On the tenth of March, 1814, it was voted to lay out the second division of intervale of one acre. The manner of pitching was the same as before, but each person must have his land surveyed by a certain time. In June, 1816, the fifth division of upland was voted to be pitched of seven acres. In June, 1823, it was voted to lay out six acres of upland as a sixth division to each proprietors' right. This was the last division of lands.

An examination was made of the records and the surveys corrected and computed by Daniel Blaisdell, and many small strips and gores, marshy and swamp land, were found not yet divided. John M. Barber, in 1823, was the owner of four rights, and asked that a strip be set off to him to satisfy those rights. It was done. Barber deeded the rights to the proprietors and they were cancelled, as having received their full share of lands in Canaan. Daniel Blaisdell asked that land might be set off to him. This was done and twenty-two rights were cancelled, and afterwards four more rights were cancelled in the same manner.

In 1824, Moses Lawrence deeded five rights to the proprietors for thirty-five acres of land and these rights were cancelled.

At the time of his death, Daniel Blaisdell was the owner of all the rights uncanceled, excepting the rights of Richard Wibard, George and William King, Daniel Rogers and William Wentworth, which meant that he owned nearly all the undivided land in town. In 1845, Elijah Blaisdell and Joseph Dustin, son and son-in-law of Daniel Blaisdell, called a meeting of the proprietors and appointed themselves a committee to dispose of all the remaining land and to account to the proprietors for their equal share in the proceeds. This was the last meeting of the proprietors. Many deeds are found recorded from these two men, nearly all of them small parcels and of irregular shape.

There are still many farms in town that have remained in the possession of the descendants of the first owner, in the same form. The farm of John Currier, upon which his grandfather, John Currier, settled, is the first hundred acres of George Lamphere. The farm of Warren E. Wilson, and the farm now owned by Mrs. Colburn, were settled by her grandfather, William Harris.

What was known as the "Barber Farm," was the first hundred of Isaiah Rathburn and was laid to John M. Barber. It extended from the Mascoma River to the line of his father, Robert Barber's farm on the east. The latter's farm extended from the shores of Hart Pond to Indian River, beginning near the corner of L. B. Hutchinson's and O. H. Perry's land, extending down the shore of the Pond to the Wells line, then southerly, including the Pinnacle, to the river, where Barber's mill was located, then around on the Cochran farm, where Ezra Nichols settled, to the corner of the fifty acres of Allen Whitman's, then in a straight line to the pond, three hundred acres.

The fifty acres of the first hundred of Allen Whitman extended from the shore of the pond to the Dustin farm and from what is now the north line of O. H. Perry's, on the west side of Broad Street (the line on the east side was changed) to the north line of R. H. Haffenreffer. North of Whitman's was the first hundred of Phineas Sabine, extending to the south line of F. B. L. Porter's land. Then came fifty acres of Samuel Dodge, 3d, to the North Church, then the first hundred of the Mill Right.

Joshua Wells' farm lay on the east side of Hart Pond to Richard Whittier's land, extending towards the east, five hundred acres. The proprietors' surveys also give us the clew to where the old settlers lived, as the surveys are described by bounds on adjoining owners and occupants. A map of the old pitches has been made, so far as possible.

The difficulty to be overcome is to join the lots lying along the banks of the rivers. Both the Mascoma and Indian, because of their extremely irregular and winding courses, made it very difficult to measure their banks, and in many instances the distance must have been averaged, for lots on one side of the river do not have corresponding lengths on the other. The farm of Simon Blanchard, upon which John Scofield, Jr., lived, lying northerly of South Road, and at the westerly end, and extending around the vicinity of West Canaan, consisted of 340 acres, bounded by the river on the north and Mud Pond Brook on the south. It is not possible to close the plot by allowing the distances on brook and river. It may be interesting to know who owned the rights of the grantees during all those years, while the land was being divided, when some of the proprietors, failing to pay their taxes, their rights were sold at auction for non-payment. There was so much land it would seem that no one would be anxious to have more than he could use, but such was not the case. There was as much desire to be a large landowner as today. There was little change in the ownership of the rights from the original grantees, for the first few years. In 1780, Ezekiel Wells owned four rights, Eleazer Scofield two, Capt. Robert Barber one and one half, John Scofield, Jr., one, George Harris nine, Charles Walworth six, Samuel Jones one, John Scofield two, Caleb Clark nine, Jehu Jones one, Thomas Miner four and one half, besides several hundred-acre lots amounting to 2,500 acres; Joshua Wells two rights, James Treadway and Jonathan Dustin fifteen. In 1786, Joshua Harris owned one right, Ezekiel Wells five, John Harris one. In 1823, Daniel Blaisdell was the owner of forty-five rights, John M. Barber of four, William Richardson two, and Moses Lawrence five. In accordance with an act of the legislature, passed December 30, 1803, to cause the several towns to make surveys, in order to make a map of the state, the town at their next annual meeting

dismissed the article approving of such survey, but at a meeting in March, 1805, they voted to put the making of the survey up at auction, and reconsidered their previous vote. John Currier made the survey, and this old map on file in the office of the secretary of state is a very interesting relic. The "plan is a present actual survey by careful admeasurement horizontally." The principal roads are given, not all of them. The road to Eames' mill is left out. This does not, of course, include the gores, subsequently annexed to the town.

The first recorded survey in the Proprietors' Book bears the date August, 1773, and the last July 6, 1837. After that date the deeds of the proprietors' committees were recorded in the county clerk's office. Most of the land in town was surveyed and allotted before 1806. Daniel Blaisdell, John Currier, Ezekiel Wells and Moses Dole made most of the surveys. The "Lot laying Committee" between those dates embraces the names of Ezekiel Wells, John Currier, Joshua Wells, Joshua Harris, Samuel Jones, John Scofield, John Scofield, Jr., David Blaisdell, Robert Barber, Charles Walworth, William Richardson, Nathaniel Bartlett, Caleb Clark. The leading men among the proprietors were Daniel Blaisdell, John Currier and Ezekiel Wells. The land surveyed and set off, so far as it is possible to determine, amounted to 22,254 acres. Of this 417 acres was made in allowances for roads. The allowance for roads to each hundred acres ranged from three to nearly thirteen acres. The largest allowance was to the first hundred of Isaiah Rathburn, the "Barber Farm." Surveyors, in settling boundary lines and partitioning land, have not taken these allowances into account.

The Proprietors' Book of Records is still in existence, badly dilapidated, every leaf separated from the binding and yellow with age and use. Its leaves had to be ironed to bring out the ink, which from much handling had become very dim. It was bound in sheepskin, with two leather straps, one at each end, to tie it together. The records of the proprietors are mixed in with the surveys; nor are the surveys in order. Spaces were left by different clerks and these spaces were filled up by subsequent ones. Deeds from the owners of the original grantee rights to the propriety are inserted at different places.

After all the divisions of upland and intervale had been laid out on the rights, for certain considerations, the owners of them conveyed them back to the propriety. In some instances, the conveyance was made to the selectmen. So that now, should there be found any undivided land left in town, the town might be the owner of a part of it by reason of being the owner of some of the rights.

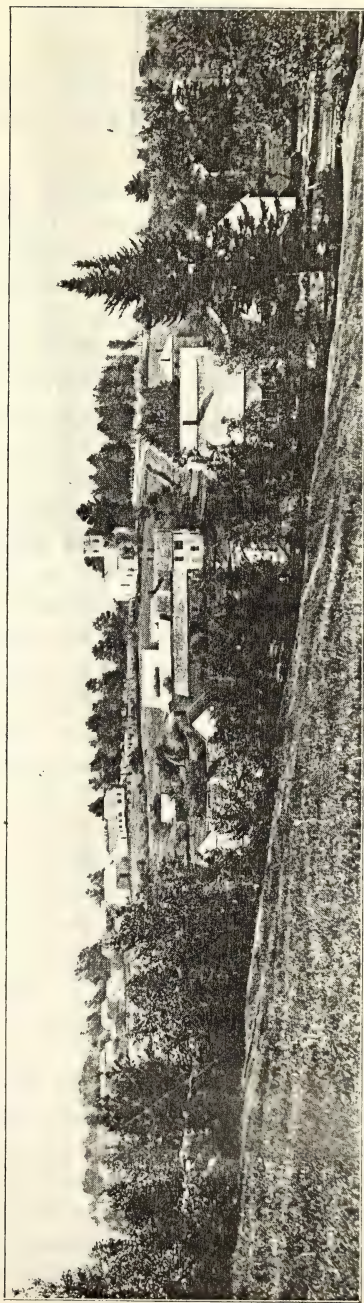
CHAPTER X.

PUBLIC RIGHTS.

The charter of the town provided that one share should be given to the "First Settled Minister in said Town." In 1773 the proprietors of the town voted to lay out the school and minister's lot. In 1781 they voted "a one hundred acre lot in the first division and a one hundred acre lot in the second division and one ten acre lot of Intervale" to three public rights, the Church of England right, the first settled minister's right and the school right. Samuel Jones, John Scofield, Caleb Clark and Ezekiel Wells were appointed a committee to "pitch and lay them out." In 1782 this committee were requested to lay out the third hundred-acre lots to the same "Publick Rights." In 1797 the "laying out" had not been completed, and it was voted "to compleat laying all the Publick Rites mentioned in the charter." The first settled minister's share was set off and assigned to Rev. Thomas Baldwin in 1783, the year he was ordained an evangelist and placed in charge of the newly organized Baptist Church. In 1790, when Mr. Baldwin dissolved his connection with the church and people of Canaan, a town meeting was called to make a final settlement with him and the following vote was passed:

Voted that we do hereby ratify and confirm a vote passed in the year 1783 (which vote is now lost) regarding the settlement of Elder Thomas Baldwin, in which vote the town voted to approve and confirm what the church had done in calling Eldr Baldwin to be ordained as an Evangelist, and to exercise pastoral care over the Church and Congregation so long as he should judge it duty to continue here, by which he was considered as the minister of said town, though not confined for any certain time.

At the same meeting Elder Baldwin, as testimony of his kindly regard for the people with whom he had lived and labored for twenty years and from whom he was about to separate, tendered to the town a deed of one half of his land, which was accepted in the language following:



Corner and North End of Street from Currier Hill

Voted to accept a deed of Eldr Baldwin of the right of land allowed or granted by Charter to the first Ordained Minister, excepting the first and half of the third hundred acres which is considered as one half of sd right.

Elder Baldwin had sold the hundred acres of the first division on November 1, 1783, to Samuel Noyes for 58 pounds, 10 shillings, soon after he became the owner of the right. According to the Proprietors' Records, this land was surveyed to Samuel Noyes November 5, 1805, and he lived on it. It was located in the southwest corner of the town, adjoining Grafton and Enfield. Half of the third hundred he had sold to Daniel Blaisdell and was included in a survey of 288 acres laid out October 26, 1805, and lay along the northwesterly corner of the first hundred and was a part of Blaisdell's old farm. This half interest was offered by the town to Rev. Aaron Cleveland to induce him to settle here in 1799, but he did not accept. Mr. Baldwin did not at this time give the town a deed because the town owed him for preaching. The excuse for not paying the claim was the hard lot of the people and the scarcity of money, cattle, calves, wheat and other grains, which formed the circulating medium. The claim ran along until 1800, when it was voted "to make a settlement with Elder Baldwin agreeable to his request." John Currier, Richard Whittier and Ezekiel Wells were appointed a committee to settle. Mr. Baldwin came up from Boston, met the committee and conveyed to the town by deed dated October 1, 1800, all his interest in the minister's right, excepting the first hundred and half of the third hundred acres, they agreeing to pay his claim and account, which had been unsettled for nearly eleven years. The remainder of the minister's right was then parceled out and sold.

Fifty acres of the second division was surveyed to John Worth, Jr., July 6, 1807, and is where the present village of East Canaan is. Forty-five acres of the same division were laid out to Ezekiel Wells October 8, 1807, and began at a "stake on the east side of the highway leading from Canaan to Grafton, about two rods south of the bridge over the Indian River, thence about 200 rods by the road to Orange line, then on the Orange line N 34 E 14 rods to a small pond, then by the waters of the pond and the brook that runs out of it 131 rods"; then in a very devious

course "to the first bound." This is the land through which the railroad now runs on the west side of Mud Pond. Twelve and three-quarters acres in the third division was laid out to Nathaniel Barber on February 10, 1809. It extends from the Turnpike bridge, near C. O. Barney's, up the river, and is the meadow land north of his house. It was a part of Dea. Josiah Clark's farm. Five acres of the third division was laid out to Ezekiel Wells, "near where Captain Arvin lives," now owned by George W. Davis, adjoining the old Howard farm. Fifteen acres of the third division was laid out to Daniel Blaisdell November 13, 1808, on the east side of Goose Pond and adjoining on the easterly line of school lands. Seven acres of the third division were laid out to Simeon Arvin October 11, 1810, near Barber's sawmill. Seven acres of the fourth division were laid out to Israel Harris June 14, 1814, on West Farms, near Hanover line.

One acre of the second division of intervale was laid out to Charles Church of Lebanon May 27, 1814, and thirteen acres of the third division were laid out June 3d to the same. Seven acres of the fifth division were laid out to Moses Dole September 16, 1816, on the Mascoma River, below the paper mill site. Ten acres of intervale of the first division were laid out to Nathaniel Barber October 16, 1801. This was sold by Barber to Josiah Clark and is a part of Carey Smith's farm. Two and one-fourth acres of the third division were laid out to Nathaniel Barber May 15, 1817. This piece is between C. O. Barney's house and the river, extending down "Orange Pond Brook." One hundred and seventy-five acres of this land was the property of the town and was sold by them, there being 325 acres laid out to the right altogether. This right, as well as the school right, became the property of Daniel Blaisdell. Neither right received any land in the sixth division of upland because Blaisdell deeded them back to the proprietors and they were cancelled before the sixth division was laid out.

The charter granted "One Share for the Benefit of Schools in said town." And it will appear that our school never received the benefit of a dollar from the sale of the 325 acres laid to that right. The land was distributed as follows: The first hundred acres of upland was laid out November 28, 1782, "on a hill east of upper Goose pond, beginning at a stake, marked No. 33, thence

S 15 W 100 rods to a stake, thence S 75 E 163 rods to a beech tree marked, thence N 15 E 100 rods to a spruce tree marked, thence N 75 W 163 rods to the first bound with an allowance of three acres for roads." This lot remained unoccupied for several years. In 1796 the town voted "to sell the improvement of the School Lot (on Sawyer Hill) for three years to the highest bidder." "The Above said improvement struck off to Dudley Gilman for seventeen dollars for three years, said sum to be Paid in Clearing and Fencing on said Lot." Mr. Gilman did but little and at the expiration of his lease in 1799 it was voted "to sell the income of the School Lot for four years to the Highest bidder and rent to be laid out on sd lot in Clearing and Fencing yearly." "Struck off to Mathew Greeley for fourteen dollars and five cents yearly." Mr. Greeley made a good trade, cleared the great pines and spruces off to his mill, pastured the open field and with stones and brush built a fence.

Mr. Greeley's lease having expired in 1803, the lot was again put up and bid off to Jacob Tucker for \$20 a year for three years, "to be paid in building a stone wall in front, acceptable to the selectmen." Mr. Tucker made good use of the land in a way profitable to himself. Before his lease expired Warren Wilson, whose lands adjoined, asked the selectmen to sell him a part of the lot. The town voted in 1805 "that the selectmen may sell a piece of land off the school lot to Warren Wilson." But he did not get the land at this time. In 1806 the town voted "to leave the school lots for the selectmen to dispose of." And now comes in another factor which caused great discussion and contention in the town for many years.

On June 21, 1804, the Grafton Turnpike Company was incorporated, with thirteen incorporators, residents of the towns of Lyme, Orford, Canaan, Grafton, Orange and Dorchester. Three of the incorporators were from Canaan: Daniel Blaisdell, Ezekiel Wells and Moses Dole. They were given the power to make by-laws, build a toll road with gates and establish the following rates of toll: For ten sheep or swine, one cent; for ten cattle or horses, one cent; for one horse and rider, one cent; for a sulky, chair, chaise with one horse and two wheels, two cents; for a chariot, coach, stage, wagon, phaeton, with two horses, four cents;

for the same with four horses, five cents; pleasure parties in proportion to their size; a cart or carriage of burden, one and a half cents; and when drawn by two beasts, two cents. Daniel Blaisdell was the treasurer; the other officers were from other towns. There were two toll gates in town. The first gate was erected at Worth's Tavern, which Dr. E. M. Tucker tore down and erected a more pretentious mansion. The facility for evading toll was more than the company could bear, so the gate was moved down near the house of Elijah Whittier, nearer the Orange line. The second gate was at Gates's Tavern, near Hanover line; George C. Bradbury's. The Turnpike approached Canaan across a corner of Orange and took possession of the old highway, "beginning at the center of two stakes, standing in the westerly line of Orange, near Orange Pond," surveyed in 1789 by Ezekiel Wells, and covered nearly the same ground as it traversed the town to the northeast corner of Hanover. The Turnpike was freely advertised as a bonanza, which, with its toll gates and bridges, was to fill the empty pockets of its proprietors. In 1806-'07 its books were still open and subscriptions solicited. Many people had great faith in its future profits and took shares of its stock. On the fourth day of July, 1807, a meeting was held at the inn of Moses Dole and action was taken as to how the Turnpike should be constructed. Contracts for construction were let to Thaddeus Lathrop, and John Currier agreed to build one hundred and thirty rods for two hundred dollars, the payment to be made upon his shares. The Pike was to be thirty feet, excepting causeways, which were to be twenty-four feet wide. It was first to be cleared two rods from the center each way of stones, trees and stumps. The road should be two feet higher in the center than the sides.

Dr. Caleb Pierce in the Pinnacle House subscribed for fifty shares, but it does not appear that he paid for them or was even a stockholder, but to please the doctor the company changed the route of the Pike from the north side of his house next the pond, laying a new road from near the Bickford road to the corner at A. W. Hutchinson's. Daniel Blaisdell subscribed for fifty shares, but took only six. Micajah Moore owned eighteen shares, Moses Dole six, Nathaniel Barber four and one half, Robert Barber two, Jacob Dow three, Reynold Gates two, Simeon Arvin

eight and one half, Clark Currier three, Joseph Bartlett two, John Bean three, Phineas Eastman one and one half, Joseph Wheat two, Richard Clark, Jr., eight, Josiah Clark two, Thaddeus Lathrop three, Jacob Trussell two and one half, Thaddeus Lathrop, Jr., two, John Currier two, Thomas H. Pettingill one half, Amasa Howard one half, John Fales two, John M. Barber, Caleb Seabury, Jonathan Carlton, Amasa Clark, Abel Hadley, Samuel Noyes, John Worth, Jr., Joseph Wheat, Jr., Wales Dole, John Currier, William G. Richardson, Mathew Greeley, Benjamin C. Sawyer, Moses Shepard, John Hoyt, Moses Lawrence, Ezekiel Wells, Daniel Carlton, Samuel T. Gates and William Richardson one share each. One hundred and seventeen shares were owned in Canaan of the three hundred issued. The stock was to be paid for in assessments, as the money was needed in the construction of the road. The par value was one hundred dollars, ten dollars of which was paid by the subscriber upon his agreeing to pay all future assessments and on receiving his stock. In 1807 the public confidence in the success of the Pike was undiminished, and the subject got into town meeting. The disposition of the school lots was again in the warrant and the people voted "to sell the School lots and lay out the money in a turn-pike road." Later, at an adjourned meeting, Jacob Trussell moved to reconsider the late vote and proposed to sell all the public rights, school, minister's, glebe and propagation of the gospel, and invest the money in some safe fund, the income of which should be appropriated to the use of schools and the support of the gospel forever. But the "pike" had possession of the meeting and Mr. Trussell's proposition was voted down. They then voted "To sell all the public rights unsold." "To purchase shares in the Grafton Turnpike road to the amount of the sums for which the Public rights may be sold for." "That the selectmen be agents to take care of the sale of the Public Rights, and see to the laying out of the property arising from the same." "To sell all the remaining part of the Ministers and School Rights." "That the selectmen give notice of the sale of the Public Rights at publick vandue by giving six weeks notice, by an advertisement in the Dartmouth Gazette, and take notes for one half for one year, the other half in two years with interest." And "to purchase as many shares as the lands can be sold for

Hundreds of Dollars." "That the sale be the Monday preceeding the sitting of the Supreme Court at Plymouth."

The "Public Vandue" was held on the 30th of June, 1807, by the selectmen, John Currier, Hubbard Harris and Amos Gould, who, for the consideration of \$503, conveyed the first hundred acres of the school right to Nathaniel Barber. On the same day Barber quitclaimed the same to Warren Wilson "for a valuable consideration." Wilson lived on the present Loverin farm. Soon after he sold sixty-three acres to William Richardson. The land is now owned in part by Eugene A. Shepard and John D. Loverin. The second hundred acres was laid out December 12, 1784, and surveyed as follows:

Beginning at a stake standing in the south line of the town, thence S 58 E 84 rods to a stake marked No. 3, thence N 32 E 200 rod to a stake and stones, thence N 58 W 84 rods to a stake and stones standing by a brook, thence S 32 W 200 rods to the first bound. With an allowance of five acres for roads.

The brook referred to is Beaver Brook. This had remained wild and unoccupied up to the time of the "Vandue," when the selectmen conveyed it to Richard Otis for the sum of \$290. This land lies about one hundred rods southwesterly from Henry H. Wilson's old farm.

The ten acres of the first division of intervale was surveyed to Nathaniel Barber October 16, 1801, and was included in an eighty-acre intervale farm, which he sold Josiah Clark. Barber had occupied this land for several years when a misunderstanding in regard to the title occurred and the same selectmen sold it by auction to Micaiah Moore, and also ten acres in the first division of intervale of the minister's right for \$158. This title was quitclaimed to Barber August 21, 1807.

Fifty acres of the minister's right was sold to Jonathan Carlton for \$145. The remainder of land due this right and subsequently laid is as follows: Twenty-eight and one-half acres was laid out December 6, 1808, and twenty-one and one-half acres was laid November 20, 1809, both to Jonathan Carlton, located on the west side of Goose Pond and between the two ponds. Both parcels were in the third division, as well as fifty acres, which was included in the farm of Ashel Jones, now owned by Alvah Dodge.

Seven acres of the fourth division were laid out to Simeon Arvin June 10, 1814, and is included in the old Howard farm. Seven acres of the fifth division were laid out to Moses Dole September 23, 1816, northwest of Factory Village. The second division of intervale, one acre, was laid out to Charles Church May 27, 1814, on the south side of the Mascoma River, where Goose Pond Brook runs into it. These several divisions of land were sold and deed given. The notes received by the town amounted to a little over \$1,500, but the sale did not put money in the town treasury, the sale being on one and two years' time. The selectmen decided to take shares in the turnpike without further orders from the town. The following is a copy of the old certificate of the town:

Town of Canaan 15 shares.

Know all men by these presents that I E. Kingsbury Junr, Esq of Orford in the county of Grafton and State of New Hampshire, for the consideration of \$150 paid to me before the delivery hereof by the town of Canaan, in the County of Grafton and State of New Hampshire, the receipt whereof I do hereby acknowledge, do hereby give, grant, sell and convey to the sd Town of Canaan, its assigns, the following shares in the corporation called the Grafton Turnpike Road, to wit the shares numbered from 234-248 both inclusive. To have and to hold the sd granted shares, with a right to give one vote for each share in all matters proper to be transacted by sd Corporation, and all other privileges and appurtenances to the same belonging to the sd Town of Canaan and to its assigns, and I the sd E. Kingsbury Junr, do covenant with the sd Town of Canaan that I have full power to convey the aforesaid shares in manner aforesaid.

In Witness whereof I have hereunto set my hand and seal this 4th. day of July 1807.

E. KINGSBURY JUNR.

This old certificate turned up in 1904 amongst some old papers that had been in the possession of David Bagley for many years. It no doubt came to him from John Fales and to Fales from Hough Harris, who was in later years a selectman. Persons interested in the pike became clamorous; they talked like demagogues of the present day, accusing the selectmen of trying to defeat the will of the people. Many of the good people did not take stock in the pike; they lacked confidence in its success. They told the people if they put their money in that pike they would never see it again. The pike was not finished. Indict-

ments were already pending against it for damages; their money would soon be absorbed and assessments in money and labor would be called for to make the road passable. These arguments convinced nobody. The next year, 1808, the town voted "to direct the selectmen to sign the articles of agreement of Grafton Turnpike Corporation, certifying that they will carry on and pay their assessments on those shares taken by said town." It is supposed that the selectmen obeyed this vote, signing the agreement with the pike, and for more than a year the proprietors went on with their improvements, encouraging themselves and the stockholders by brave words. But no dividends had yet been announced, and the pike was still unfinished.

During the year 1809 no vote upon the subject is recorded, but the people were good enough to promise that they would exchange the road from "Dr. Maxwell's to Capt. Arvin's whenever the turnpike is opened and made passable." The road referred to was laid through the swamp near the pond. In March, 1810, an article appeared in the warrant to see if the town would open the road from S. Arvin's to the Wells farm "till such times as the turnpike shall be passable." It was dismissed. The road was still unfinished and in an almost impassable condition; but there seemed to be some urgency in the case and to give the people some chance to relieve their minds a meeting was called in May and it was voted "that the selectmen make the best distribution they can of those notes they hold against individuals to pay the assessments on those shares taken by the Town of Canaan." These assessments had been apportioned among the taxpayers and money being hard to get, many objected. At the annual meeting in March, 1811, the town voted "to raise a sum of money sufficient to pay the assessments on the 15 shares taken by the town in the Grafton Turnpike Co." Fourteen persons entered their "decent" against paying these taxes:

Levi George.

Joshua Richardson.

Jacob Straw.

William Longfellow, Jr.

Nathaniel Bartlett.

Reuben Gile.

Daniel Pattee.

William Campbell.

John Porter.

Stephen Williams.

Joshua Meachan.

William Longfellow.

Lewis Lambkin.

Robert Williams.

Not one of these men lived on the pike. There had as yet been no dividends and nothing but the assessments had been thrust at the stockholders. Nevertheless, in June following the town voted "not to sell their turnpike shares nor any part thereof." This vote was immediately reconsidered and Daniel Blaisdell, Thomas Miner and Micaiah Moore were appointed a committee to take the subject into consideration, "to see how they can dispose of the Turnpike shares belonging to the town and report September next." On November 11 they voted "To sell 15 shares of the Grafton Turnpike Corporation and all the privileges and immunities thereunto belonging to Daniel Blaisdell Esq, for \$100, he paying all assessments now laid by the corporation and all future assessments, excepting \$110 on each share, which is already paid by the town." And that "the selectmen execute a deed to said Blaisdell, on his giving bonds with sureties, to indemnify the town agreeably to the above vote."

"Voted to suspend the collection of the Turnpike tax for the space of ten days, and then if the said Blaisdell shall comply with the above votes, the selectmen are directed to stop the collection eventually."

On December 4 they voted "not to collect the Turnpike tax that was assessed in May last amounting to \$372 on the principle."

In the adoption of this vote we infer that the town and Mr. Blaisdell had traded and that for \$100 he received a deed of property which had cost the town nearly \$1,700 and against which there were unpaid assessments of \$372. Rather a bearish speculation! Looks as if the town, the school and the church would have been happier to have adopted Mr. Trussell's resolution. A proposition was made and earnestly advocated to collect and pay to the Turnpike Company the sum of \$372 on condition that the directors give bonds to furnish and keep in repair a good, passable road, including bridges, from Hanover line through Canaan to Orange line, in place where the Turnpike is now laid, to be free of toll to all inhabitants of Canaan, to pass and repass for the term of twenty years. But they voted it down. They were not ready to enter into any further contract with the corporation. Their experience had not been agreeable.

The company had not provided a good road; it was defective in several places and unfinished, and the resolution was gently passed out of sight.

Several years after the above vote an article was inserted in the warrant to see if the town would allow the inhabitants living on the line of the pike to work out their highway taxes on said pike. But this article was coolly passed by unnoticed and the Grafton Turnpike Company was left to keep its roadway in repair from its own income, and thereafter the company, its feverish struggles with assessments insteads of dividends, its good or bad fortune, passes entirely out of our records. It worried along for several years, hoping for a surplus in its treasury, but the turnpike business was overdone and to escape from their difficulties they asked the Legislature in 1828 to receive back their charter and let them go into liquidation, and they went.

In 1823 the town voted that half the tax of those living near the turnpike be laid out on it, provided the inhabitants pass free of toll. In 1827 the town voted to accept the turnpike and lay a road over it, provided the corporation surrender their whole charter; and in 1828 the selectmen re-surveyed the road, "Beginning at the center of two stakes, standing in the Westerly line of Orange near Orange Pond," and thence passing over and including all the lands over which the Grafton Turnpike was laid through Canaan to Hanover line, and proclaimed it a highway over which all mankind were free to travel and enjoy themselves.

Seven assessments were made upon the stock. The first was made July 4, 1807, of \$15 on each share and the town paid \$225 on November 30. On January 25, 1808, two assessments were made, one for \$15 and the other for \$25, and the town paid \$600. The fourth and fifth assessments were made January 30, 1809, of \$35 and \$10, and the town paid \$675. The sixth assessment was made in January, 1810, of \$14, and the seventh and last assessment was made in January, 1811, of \$13.85. The town paid none on the last and only part of the sixth. It paid in all \$1,692.

The first dividend of \$1.25 per share was paid in 1813; the next in 1814 of fifty-five cents; another in the same year of fifty cents. In 1815 there was a dividend of one dollar. There were two dividends of one dollar each in 1816, one of sixty-six cents in

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1817 and one of fifty cents in 1818, making a total payment of dividends of \$6.46 on each share, or about \$1,938 on all the shares. It cost the people of Canaan the sum of \$15,688.19 for their experience with the "Pike," of which amount about \$755.82 was returned in dividends. The total cost of the shares of the town was \$2,067.75. Daniel Blaisdell paid part of the sixth assessment and the seventh. It cost Micaiah Moore \$2,481.30, Simeon Arvis \$1,102.28 and Richard Clark, Jr., the same. Each share cost the owner \$137.85, less the small dividends he received.

The remaining two public rights, "for the Incorporated Society for the Propagation of the Gospel in Foreign Parts and for a Glebe for the Church of England, as by law established," were inserted in the charter to afford a source of income for those religious associations established in England. They were exclusively English concerns and had no place in this country; no more in olden times than now. No land was laid out to these rights before the Revolution and the result of that struggle was to forfeit all rights of property on American soil belonging to English people or corporations to the American people. The proprietors assumed ownership of these rights; they were not cancelled, but received their share of land in the several divisions, excepting the propagating right, which received none in the sixth division. In 1781 the proprietors voted to lay out the glebe right, but it was not done. Daniel Blaisdell became the owner of these two rights and much of the land was surveyed to him.

The first one hundred acres of the glebe or church right was laid out in 1804 to Daniel Blaisdell, and was the old farm Moses Lawrence lived on, and adjoined the east line of Josiah Barber's "long lot" on the "old town line."

Forty acres of the second division was laid to Clark Currier on Sawyer Hill in 1805, and another forty was laid out to Thomas and Mark Cilley in 1809, and is part of the "Hoyt Place" on the present Gore road.

Twenty-two and one-half acres of the same division were laid out to Nathan Cross in the "Gore," as was also eight and one-half acres of the third division in 1823. Fourteen acres of the third division were laid out to Moses Dole in 1809, where the old

paper mill stood. Fourteen acres of the same division were laid out to "Samuel Whiteher" in 1806, on the west side of the Indian River, above the watering trough by the fair grounds. Eleven and one-quarter acres of the same division were laid out to Thomas Miner in 1806, on the south side of the river, opposite George W. Davis's, and fifty acres were laid out to Nathaniel "Whiteher" in 1806, near the Gore line. The first division of intervale of two acres was laid out in 1805, and extends from the Turnpike bridge at the depot down the river, embracing the railroad station and yards and part of the village. The fourth, fifth and sixth divisions were located in different parts of the town. No land was laid in the second division of intervale, and only one acre in the sixth division of upland. The whole number of acres laid out to this right was 325.

Daniel Blaisdell sold the first hundred of the propagating right to Stephen Worth and it was surveyed to him in 1807. It was the old Watts Davis farm near Tug Mountain, on Orange line. The second division was laid out in five different parcels, amounting to $105\frac{1}{2}$ acres. The third division was laid out in two parcels, amounting to ninety-one and one-half acres. The first division of intervale was laid out in two parcels, amounting to thirteen and one-half acres, and the second division was one acre. Seven acres were laid out to the fourth and fifth divisions. No land was laid out in the sixth division, and the whole right amounted to $325\frac{1}{2}$ acres. In 1811 the town voted "to examine the rights and title the town may have in the Church and Propagating rights." No report was made. They probably came to the conclusion that the town did not own them, although they were hard pushed to get money to pay their assessments on the turnpike.

The Protestant Episcopal Church is now the owner of these last two rights in this country. It became the owner by purchase from the two English societies. Some land in other towns in this state is still held by that church under these rights, leased by them and an income derived therefrom. Should any of the land pitched to these two rights be still unoccupied and in a wild condition it would be the property of that church. In this town all has been occupied that was set off to those rights, and it would be impossible to disturb the adverse title.





Grand View Hotel

Methodist Church

Mrs S. A. Dugan

C. U. Academy

Pioneer

J. B. Wallace

School House

COMMON, BROAD STREET AND HART POND FROM TOWN HOUSE (1904)

CHAPTER XI.

THE COMMON, BROAD STREET, THE MEETING HOUSE.

The proprietors' committee, in their efforts to determine the center of the town for the purpose of laying out the town plot mentioned in the charter, examined the land, struck out their lines and found the western short of Hart's Pond to be near the center of the grant. But this land was already laid out to certain rights, nevertheless, the committee had an eye for the picturesque and they decided that this beautiful sheet of water should be one of the attractions of their new village. But how should they ever be able to make such a swamp passable and habitable! They traveled through it by the aid of rotten logs, fallen trees, ridges of moss, and then after much hard labor they laid out "Broad Street" in 1788, eight rods wide, and nearly one mile in length.

In the year 1800 the traveler across our Broad Street, which at that time was famous for its great two-porched meeting-house and for the great frames of unfinished buildings along its way, saw standing upon the fields on either side and upon the shores of Hart's Pond a continuous forest of huge pine trees, dead to the top, leafless and the earth strewn with fallen branches. These great trees had been girdled years before by the early settlers and left to die, that being the manner of death allotted to those monarchs of the forest. When dead and dry they were more easily burned standing than if cut down.

Part of the land along "The Street" was divided into acre lots; but those who settled there bought of the first owner.

"Broad Street" passed through Robert Barber's farm, through fifty acres of the first hundred of Allen Whitman, which William Douglass bought for twelve shillings and two pence at tax sale for the taxes assessed in 1782, through the first hundred of Phineas Sabine, and through Daniel Colby's fifty acres of the first division of Samuel Dodge, 3d. The first owners sold these lots running to "Broad Street." The road was not granted; it was and always has been the property of the adjoining owners.

There was but one clearing on the "Street" when it was laid out. It embraced about three acres and was owned by William Douglass, the shoemaker who lived in a log house built in the orchard back of the old Pierce Tavern or Grand View House, torn down in 1909. Mr. Douglass planted this orchard with seeds brought from Connecticut, the first orchard planted in the village.

To this day "Broad Street," now called "Canaan Street," is one of the most attractive and beautiful places in the state. It is 1,164 feet above tide water, 204 feet higher than the railroad station. At one end of it is the "Pinnacle," 263 feet above the "Street." Towards the east is Mt. Cardigan, 3,156 feet. To the north are Smarts and Moose Mountains, the latter 2,326 feet high. Towards the west one looks off into the long valley of the Masecoma River, and in the distance, through a break in the hills, can be seen the highest peak of the Green Mountains. Extending along the whole length of the "Street" is Hart's Pond, whose shores for the most part are surrounded by forests, which rise still higher upon the hills.

After the town had voted to build a meeting-house and their committee had reported upon the "spot" to place it, a long discussion arose upon the propriety and convenience in having an open "common." The proposition was acted upon favorably and a committee was appointed to wait upon William Douglass, the shoemaker, and negotiate for a deed. This deed reads as follows:

Know all men by these presents that I, William Douglass of Canaan, in the County of Grafton, State of New Hampshire, cordwainer.

For and in consideration of the sum of Eleven pounds five shillings lawful money to me in hand before the delivery thereof well and truly paid by Caleb Welch, John Burdick and William Richardson, in behalf of the proposed Meeting house in Canaan and in the county and State aforesaid.

The receipt whereof I do hereby acknowledge have Granted Bargained Sold and by these presents do give grant Bargain sell aliene enfeoff convey and confirm unto the said Caleb Welch, John Burdick and William Richardson in their capacity acting in behalf of the proprietors their Heirs and assigns forever a certain tract of Land being and lying in the Township of Canaan and situate as follows;

Beginning at the Northeasterly corner a few rods south of Mr. William Douglass Dwelling house adjoining easterly on Broad street so

the first of these is the fact that the
the second is the fact that the
the third is the fact that the

the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the

the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the

the tenth is the fact that the
the eleventh is the fact that the
the twelfth is the fact that the

the thirteenth is the fact that the
the fourteenth is the fact that the
the fifteenth is the fact that the

the sixteenth is the fact that the
the seventeenth is the fact that the
the eighteenth is the fact that the

called thence running S 12°E 30 Roods to a stake and stones thence running N 78°W 12 Roods to a stake and stones thence N 12°W 30 Roods to a stake and stones from thence to the first bound. Likewise a piece of Land Lying Easterly from the above mentioned piece of Land between Broad street & Harts pond so called and Bounded as follows. Beginning at a stake and stones by the Pond thence running S 78°W 14 Roods to a stake and stones thence S 12°E 11 Roods to a stake and stones thence N 72°E 14 Roods to the pond from thence to the first mentioned Bounds to have and to hold the sd granted premises with all the privileges and apertinances to the same belonging to them the said Caleb Welch, John Burdick and William Richardson in their capacity as aforesaid to their Heirs to their only proper use and benefit forever and I the same William Douglass my Heirs Executors and administrators do hereby covenant grant and agree to and with Caleb Welch John Burdick and William Richardson in behalf of the proprietors of the proposed Meeting house in Canaan their Heirs and assigns that until the delivery hereof I am the Lawful owner of the sd premises seized and possessed thereof in my own Right in fee simple and have full power and Lawfull authority to grant and convey the same in manner aforesaid that the sd premises free and clear of all and every incumbrance whatever and that I my Heirs executors and administrators shall & will warant the same to them the sd Caleb Welch, John Burdick and William Richardson as aforesd their Heirs and assigns against the Lawfull Claims and demands of any person or persons whomsoever in witness whereof I have hereunto set my hand and seal this 26 day of December 1792.

WILLIAM DOUGLASS (LS)

Signed sealed and delivered

in presents of

Wm Parkhurst

Sally Parkhurst

Grafton Ss Canaan Jany 14th 1794

Personally appeared William Douglass signer and sealer of the above instrument and acknowledged the same to Be his free act and Deed

Before Me WILLIAM AYER *Just. Peace.*

The price paid was about thirty-seven and one-half dollars.

A powerful argument used in favor of the second parcel was that in course of time many people would have to be baptized, because it was a divine ordination necessary to salvation; and eventually everybody would have to come to the meeting-house to hear the Word and witness God's ordinances, so they had better have a wide common opening down to the pond, that on occasions of baptism there might be room enough for all the people. This argument prevailed. The "Common," when William Doug-

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lass sold it to the "Proprietors of the proposed Meeting House," was a swamp crowded with stumps, trees, rotten logs and frogs. It was deeded unconditionally. For several years afterwards this swamp was drained off westwardly by ditches, until by cutting and clearing away obstructions it became settled land. In the fall of 1793 the use of the common was sold by auction to Simeon Arvin for two years, at two dollars per year, he agreeing to level the land and get out the stumps, but he failed to comply with his contract and nothing was done. For several years it remained in its natural condition, when Ensign Colby offered to clear and level the land if he could have the use of it for two years for his labor. The first year he did little else but cut and clear away. The second year the ground was ploughed and worked over, and he raised 123 bushels of shelled corn. As this crop did not sufficiently remunerate him the proprietors gave him the use of it another year, during which he raised 1,600 pounds of pussed flax, which his mother and sisters worked up into cloth, as was the custom in those days.

B. P. George enclosed a strip of it on the north side and fenced it in, but the fence is gone now. The academy grounds enclosed one rod of it on the south line and that fence is gone, too. Jesse Martin cleared his field of stones and left them on the west side, where they remained, occupying about twenty feet of space, until his son-in-law, Hon. Caleb Blodgett, paid for having them built into a wall in 1899. And the Canaan Street Improvement Society ploughed, leveled and seeded the piece on the west side the same year, having leveled the piece on the east side two years before. The "Street," laid out eight rods wide, has been encroached upon by adjoining owners every time a fence or wall has been built; even houses have been built into it, so that now but a small part of it is as wide as it was laid out.

It was many years after the settlement of the town before our ancestors decided to build a meeting-house. The subject came up at their religious gatherings, but it was only in the form of hopes and wishes. And even after the Baptist church was organized in 1780 their new house seemed just as far away. Thomas Baldwin, who for several years had had charge over the church and people, preaching in barns and other buildings at great inconvenience, had long urged the necessity for a meeting-house,



which should really be a "stated place for worship and dedicated to God."

Dea. Caleb Welch and Dr. Ebenezer Eames also urged the need of a place of worship. For a long time a majority of the people were either indifferent or hostile to the project. They pleaded poverty and hard times and desired to wait a little longer. At length, at the annual meeting March 11, 1788, they voted unanimously "to build a meeting house, and the meeting adjourned to April 2d. Nothing was done at that meeting; but a special meeting was called May 9 for the purpose of arriving at some definite conclusion. Lieut. William Richardson, Daniel Blaisdell, Thaddeus Lathrop, Jehu Jones and John Harris were chosen a committee "to pick upon a spot to set a Meeting house and what method shall be taken for the building of the same." The committee reported at once and the place proposed was accepted, "which is about 60 rods from David Fogg's towards Mr. Dustin's." This would fix the place a little northeasterly of Israel Sharon's barn on the old Barber place. David Fogg's log house was in the south corner of the old Lebanon road, where there is now a clump of apple trees. Then Deacon Welch, Lieutenant Wells, John Scofield, Lieutenant Richardson and Daniel Blaisdell were appointed to prepare the spot ("prefix" is the word used), "and likewise propose some convenient method to build sd house." The meeting adjourned to Thursday, June 2.

The committee began to clear the ground and rocks, as directed, but dissensions arose among themselves, and several parties sprang up in town, each with its objections as to the details of the plan, locality, etc. An objection urged very earnestly by one party was that it would not accommodate the people, most of whom lived upon South Road, Town Hill and Sawyer Hill. The discussion became so energetic and irritating that the project was dropped to give time for "second thoughts." What transpired at the adjourned meeting on the "2nd thirsdlay" in June will never be known. No record was made. But it has traditionally come down through the old men, Elijah Miner, Ensign Colby, Nat Gilman and others, that there arose a serious and bitter contest regarding the location of the house, which resulted in the postponement of further action on the subject. Mr. Baldwin, who was the minister, and a few other good men continued

to urge the necessity for a house, but he left town before the people became sufficiently united to start out seriously a second time. After four years of discussions, which oftentimes became harsh and bitter, developing much passion and ugliness, the people were summoned together on August 27, 1792, and voted to build a meeting-house, "provided the town can agree upon a spot to set it, and the method how to build it." John Scofield, William Richardson, John Currier, John Burdick, Dudley Gilman, Ezekiel Wells, John Worth, Abel Hadley and Richard Clark, 3d, were chosen a committee "to find a spot to set sd Meeting house, propose a method how to build it. Likewise to draw a plan of sd house and make report at some future meeting." At the adjourned meeting on October 10 the committee reported, the purport of which is left to conjecture from the results which followed: "Voted to build a Meeting house in town by Proprietorship." "Voted to accept the Report of the Committee respecting the spot to set the Meeting House."

"Voted to sell the Pue ground in order to bring the matter into Proprietorship." John Currier, John Burdick, Dudley Gilman, William Ayer and Samuel Jones were chosen to sell the "Pue ground." "Voted to accept the size of the Meeting House proposed by the Committee."

Dea. Caleb Welch was chosen treasurer, "to receive the obligations in behalf of the Committee."

Voted that each person that bids off a pue in sd Meeting House when he gives his obligation, may take a bond for a deed.

The meeting dissolved and the meeting-house disappears entirely from our town records, but not from the minds and determination of the people. The town stepped aside and left the details of the work in the hands of the proprietors.

The next step taken was to sell the pews upon the plan submitted and approved by the committee. "At a public Vandue holden at the house of Mr. Nath'l Barber in Canaan on Monday the 5th. day of November, A. D. 1792, for the purpose of selling the pew ground in the proposed meeting house, the following gentlemen bid off pews by number for the sum set against their names respectively;

20 Jonathan Carlton	£30	6s
30 Joshua Wells	30	0
24 Capt. E. Wells.....	27	18
47 John Burdick	27	6
38 John Burdick jr.....	25	10
29 John Currier	24	6
22 Capt. Robert Barber.....	24	6
25 Lt. William Richardson.....	24	0
11 Thadeus Lathrop	23	14
10 Richard Clark	23	14
28 John M. Barber.....	23	14
2 Dea. Caleb Welch.....	24	0
46 Oliver Smith	23	17
12 Abel Hadley	24	0
31 Lt. Nath'l Bartlett.....	23	17
27 Warren Wilson	23	17
26 David Dustin	24	
14 Nath'l Barber	23	11
4 Lt. Richard Whittier.....	23	8
19 J. Wilson	22	8
7 Lt. Daniel Blaisdell.....	22	19
8 Reynold Gates	23	5
44 John Kesley	22	16
39 Ezekiel Gardner	19	4
41 John Worth	15	6
43 Simeon Arvin	22	13
42 Richard Clark jr.....	22	4
37 Hubbard Harris	21	9
40 Simeon Arvin	21	0
3 Clark Currier	21	0
35 David Dustin	20	10
33 Nath'l Gilman	19	10
6 Joseph Flint	19	13

PEWS IN THE GALLERY.

20 John Burdick	14	14
1 Capt. E. Wells & O. Smith.....	15	15
3 Samuel Heath	13	16
19 Levi Straw	12	
9 Nath'l Whittier	12	6

PEWS BELOW.

34 John Bean	16	16
36 Jehu Jones	16	16
5 Joseph Clark	20	2
18 John Scofield	15	12
20 Samuel Heath	15	12
18 Capt. E. Wells.....	17	13
13 Half to Henry Springer.....	5	8



The land as above described was purchased of William Douglass. The notice for the construction of the building follows:

1792 ADVERTISEMENT.

Public Notice is hereby given that the building and finishing of the new proposed meeting house in Canaan, will be sold at Public Vandue to the Lowest Bidder (or the person who will do it for the least sum) at the dwelling house of Capt. Robert Barber, on Wednesday Dec. 26 instant at 10 of the clock in the forenoon. Every person wishing for a good bargain is invited to attend.

DANIEL BLAISDELL, *Vandue Master.*

Canaan Dec. 3 A D 1792.

Dec. 26. 1792 Vandue opened according to Advertisement and Proceeded as follows. viz: the building and finishing of the above said Meeting House is struck off to Mr. William Parkhurst for £561.

OLIVER SMITH, *Proprietors Clerk.*

1. The building and finishing of said Meeting House is to be struck off to the lowest bidder, and he to be the builder and purchaser of said house, providing he give his obligation with sufficient bond to the satisfaction of the Proprietors.

2. The dimensions of said house are to be as follows: 42 feet in width and 52 feet in length, and the posts to be 26 feet long between joints, & the roof in proportion thereunto.

Also two porches, one at each end, each porch to be 12 feet square the posts to be 23 feet long.

3rd. The underpinning is to be raised one and a half foot, with rough stones and gravel on the lowest corner, and leveled off properly, and one foot three inches with hewn stones, and pointed with lime. The steps at each door to be of hewn stone, well proportioned & properly placed.

The painting of the outside is to be done in the same manner and exactly like the lower meeting house in Salisbury as to color. The house is not to be painted until the summer after it is covered. The windows are to have 40 lights of 7 x 9 glass. The Pews are to be made and placed exactly according to the plan by which they are sold, and the inside-work to be done and completed in every respect equal to the upper meeting house in Salisbury.

The frame of the house is to be raised and outside by the first day of October next. And the Meeting house is to be built finished and completed in every respect in a neat and workmanlike manner, by the first day of September 1794.

The builder is to be compensated in the following manner: At the time of giving bonds he shall receive an obligation signed by the proprietors committee to deliver to him by the 10th. day of March next, good authentic notes of hand signed by the prptrs of pews on said

and the fact that the patient is not a member of the American Medical Association, and that the patient is not a member of the American Medical Association, and that the patient is not a member of the American Medical Association.

THE AMERICAN MEDICAL ASSOCIATION

The American Medical Association is a national organization of physicians and surgeons, and is the largest and most influential of the medical organizations in the United States. It was organized in 1847, and has since that time been engaged in a constant effort to improve the medical profession, and to protect the public interest.

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house to the amount of the sum for which he is to build and finish it with sufficient power to collect the same; one quarter of said sum to be raised in money one quarter to be paid in lumber, and one half to be paid in neat stock; The lumber is to be paid to the acceptance of the prp'trs, as to qualify and sorts, and at the following rate of prices, viz; 18 shillings per m for good merchantable white pine boards, delivered on the spot, and 33 shillings per m for good merchantable white pine split clapboards; and 7 shillings per m for good merchantable short shingles delivered on the spot, all other sorts of lumber to be estimated at the same rates.

These prices were afterwards modified: "Merchantable boards 16s, clear boards 27s per M. Clapboards 30s per M and shingles seven & six pence per M all to be delivered on the spot."

At a subsequent meeting the proprietors voted that half the lumber should be delivered by the middle of June, 1793, and the other half by the middle of September next. "One half of our money payment shall not be called for until the first day of August next, 1793. And the committee shall hold the obligations against the several prp'trs until the 10th. day of March next (1793)."

At the time of the building of the house, Douglass clearing did not embrace much of the Common. On the east towards the pond, there was no clearing except a roadway that led to the water. A swampy jungle of bush alders and hemlocks obscured the view. South, to the lower end of the street where Robert Barber then lived, nearly all the clearing was the street along whose sides and even in the traveled way pine stumps obstructed the traveler. On the west, towards David Dustin's, it was only forest and jungle. It was not until September, 1793, that the great timbers for the frame of the house were ready to be put together. The sills were twenty inches square, the plates the same, and all the other timbers in the same proportion. During all this year the people and propriety had watched the work which they thought slow and halting. Robert and John M. Barber were sureties for Mr. Parkhurst and they were often appealed to to hurry the work, but without effect. It still lingered, one of the chief causes of the delay being found in the free use of Sampson Ballard's extract of molasses.

On the day early in September, appointed for the raising, the people for miles around were present. "Everybody was there."

A barrel of rum had been procured from Jesse Johnson at East Enfield to steady the nerves and increase the emulation of the workmen.

Mr. Parkhurst built and lived in the house for a long time the residence of S. P. Cobb, and kept a store in it. He married Sally Barber, daughter of Robert, who had provided well for his children. After the raising of the frame there was to be a grand banquet to the workmen at his house.

It is said that Mr. Parkhurst, who was a handsome young man, cool headed and of firm nerves, while working upon the ridge pole, was called to assist in arranging the heavy plate, and that he walked down the western rafter upright with his axe upon his shoulder, and several times during the raising exhibited feats of surprising coolness. At last, he proposed riding up astride one of the heavy timbers, but when near the top some of the rope tackling broke, and he was precipitated to the ground. He was seriously injured by the fall, and remained unconscious for a long time. His wife, assisted by the neighbors, was preparing dinner for the men engaged in raising the frame. The news of the accident soon reached her, and she left her work to go to him, supposing him to be dead. She came upon the ground weeping bitterly. After a while he opened his eye and, upon learning what had happened, said to her: "Sally, don't you see, if you spend your time crying and wringing your hands, that you won't have dinner ready, and all these men will be hungry? Now get home as soon as you can, and I'll come after you in a little while." He was carried home, but never recovered the use of his limbs, nor did any more work upon the building. He made money in after years by trading in patent rights. But he and his family disappeared from our midst, like many others who figured in our early annals, and left no trace behind.

But the work went on under the direction of the committee and the Barbers, and was completed the following day. The first meeting held in the new house was on the 19th of September, when it was not yet entirely covered. It was a business meeting, called at 12 m., when they "proceeded to sell several more pews," and "to allow Lt. Daniel Blaisdell's act of 5 shillings" and "Dr. John Harris' act of 9 shillings." During the winter and spring of 1794, no work was done on the house, but the workmen were

always getting ready. Major Levi George of Salisbury, was hired to build the pulpit and do much of the panel work. The contractors were directed "not to build the pulpit and canopy like Salisbury, but that he build them exactly like the Pulpit and canopy of Chelmsford Meeting house." They also "voted that the sides and wall of the house be colored a stone couler, the roof a Spanish Brown, and the doors a sky blue." It was also "voted to receive neat stock instead of lumber from any proprietor to whom the change might be most convenient."

The house was still unfinished on the first of September, 1794, the day it was appointed to be delivered to the proprietors. It was not completed during the year 1795, and the work was still incomplete up to February 1796, when they voted that William Richardson, Lieut. Daniel Blaisdell and Capt. E. Wells be a committee to wait upon Captain Barber, respecting the completion of the house. In November of this year the proprietors finally got mad with Captain Barber and his son, John M., and deliberately threatened that "if the meeting house is not completed by the first day of May next," they will immediately prosecute the contractors on their bond. It was completed and offered for acceptance. The proprietors were not entirely satisfied with the work and after examination their committee made the following report:

We do not accept of the work upon the house at large.

The frame good

The underpinning Bad.

The outside Good

The wall pews in the gallery Good.

The seats not Good.

The plastering Good.

The seats not Good.

The breastwork good.

The insides of the porches bad.

The floors in the Galleries not good.

The Singing seats bad

The Pulpit Good.

The pews on the walls below Good.

The body Pews on the West side Good.

The body Pews on the East side Bad.

The Glass badly set.

The bottom floors good.

Though not "excepted" in all its parts, it was received and occupied as a house of public worship, and for the transaction of town business. There is no record of the dedication of the house to God, either by sermon, prayer or anthem, neither the day nor the reverend men who took part in it; but their names are doubtless written along with Ben Adhems, nor the banquet which followed at Caleb Pierce's new tavern.

The house was built without steeple or bell, with three entrances, one on each end, under the porticoes, and one on the south. The pews were square boxes, those in the center placed in squares of four, and a row of pews round the walls, raised one step above the floor. The pulpit was reached by a flight of ten steps, and from this elevation the minister could look into the gallery. A picturesque and large-toned sounding board was suspended over the desk. The original clapboards were split from pine logs and then sawed—shingles the same. The timbers were cut, mostly, near the Common or near by, and the boards were sawed by Jonathan Carlton at his mill at the village. The nails were of wrought iron, cut out of nail iron of various thicknesses, by the aid of a machine made for that purpose, and set up in Mr. Carlton's mill.

In 1804, pew No. 48 was sold by auction to Jacob Trussel for \$36, and the committee had to "call" upon him several times before he paid it. This pew was sold to pay the expense of repairing the house. At the same time "Chose Dr. Caleb Pierce to keep the kee and sweep and take care of the house for one year, and to give him one dollar therefor." A division was made for the "occupancy of the house, by the several denominations in their several proportions," and to "fix on the days when each should improve their opportunity." In 1812 the town voted "to paint and repair the outside of the meeting house at the expense of the town, whatever repairs are necessary. The town having the privilege as usual of holding public meetings in said house. It shall be painted with white lead and a Red Rough."

In 1814, it was "voted to repair the meeting house doors and windows but not to exceed the sum of twenty five dollars cost."

In 1820 there was a strong feeling that the town should own its building for public meetings and the warrant contained an article to see "if the town will build or hire a house for town

meetings." They voted to spend \$50 in repairing the old meeting house for the privilege of holding meetings for five years. And the proposal of the proprietors to repair the meeting house from time to time for the privilege of holding meetings was accepted. They also voted to take a lease of the house and repair it and voted \$25 additional.

In 1825 they voted to shingle the meeting house. In 1829, "voted to raise \$400 to repair the meeting house provided the proprietors of said House will lay out and expend \$200 more. And also that the said proprietors convey to the said town, the use of the said house for the purpose of holding all their town meetings in." Jonas W. Smith and John Fales were appointed to lay out the money in behalf of the town.

The 12th of April, the same year, at a meeting of the proprietors of the meeting house, Daniel Blaisdell was appointed an agent to convey such title to the house as would be satisfactory to the town. Mr. Blaisdell made a deed according to his instructions, in which he conveyed to the town, the control of the house and "the right to use it for a town house forever," upon consideration that the town should make all necessary repairs upon the house. On June 9, 1829, by formal vote, the town accepted the deed. On this occasion the house was clapboarded and shingled, the western porch removed and placed upon the eastern one, forming the present tower, about fifty-three feet high. The sounding board was also removed, apprehensions being felt that it might fall and harm some one.

About the year 1841, a change was made in the interior of the house. Some persons procured the written consent of the proprietors to have the box pews removed and seats arranged as at present. The Baptists, also, had permission at this time to put a floor across the gallery and fit up the upper hall as a place of worship, but they failed to realize all their wishes. The floor was put in and the upper part left in dilapidation and confusion, relic hunters carrying off the old pew doors and wide panels until, more than fifty years after, in 1884, the Canaan Lyceum Hall Association was formed, and a hard wood floor was laid, for roller skating, about four feet above the floor the Baptists laid, and it was otherwise finished and decorated for the use of public and private gatherings. A stairway was

also added to reach the hall from the outside. In 1849, \$200 was appropriated by the town for repairs on account of damage done by some ruthless persons.

When the first bell was placed in the belfry is not known, but in 1853 Elcazer Martin was appointed an agent to sell the old bell and buy a new one of 1,200 pounds and hang the same. This bell has tolled for the dead and dying, for young and old to assemble, for the scholars in the academy, who always took delight in turning it over as many times as possible, and it was considered a great feat for any boy. It swung for many years, pulled by a long rope running down to the ground floor of the belfry. Its tongue has pealed the alarm for every fire in the vicinity, and on almost every night before the Fourth of July it has not been forgotten. Its tones are so clear that it can be heard in Tunis. In 1894, a clock was added to the tower, just beneath the bell, and the bell was fastened, that the clock might strike the time of day upon it, so that it no longer swings. In 1870, the town voted \$400 to repair the house.

CHAPTER XII.

DAME'S GORE AND STATE'S GORE.

In the granting of townships in New Hampshire and the adjustment of their boundary lines, there were found to be numerous strips, or gores of land, not large enough for a whole township. These strips or gores Governor Wentworth granted to those who had done him some personal service and were his friends. One of these strips lay between Canaan and Dorchester. It was discovered in 1772, when the southern line of Dorchester was run and Gov. John Wentworth, in 1773, granted it to Capt. Theophilus Dame, then high sheriff of Strafford County, for his services in the late war, in the following terms:

Province of New Hampshire.

George the Third by the Grace of God of Great Britain France and Ireland King Defend of the Faith &c—

To all to whom these Presents shall come Greeting—

Whereas we have tho't fit by our Proclamation at St. James the Seventh Day of October in the year of our Reign Anno Domini 1763— among other things to testify our Royal Sence and Approbation of the Conduct & Bravery of the officers & Soldiers of our armies and Signified our Desire to reward the same & have therein com'anded & Impowered Our Several Governors of Our Respective Provinces on the continent of America to grant without Fee or reward to Such Reduced officers as have Served in North America during the late War and to such Private Soldiers as have been or Shall be disbanded there and Shall Personally apply for the Same Such Quantities of Land respectively as in & by our aforesaid Proclamation are particularly Mentioned Subject Nevertheless to the Same Quit Rents & Conditions of Cultivation and Improvements as other our Lands are Subject to in the Province in which they are Granted; and whereas Theophilus Dame of Portsmouth in our County of Rockingham & Province Aforesaid Esq, had our appointment as Captain and Served during the late War and having personally applied & Solicited for such Grant agreeable to our aforesaid Proclamation KNOW YE that we of our Special Grace certain knowledge & mere motion do Signify our Approbation as aforesaid & for encouraging the Settlement & Cultivation of our lands within Said Province of New Hampshire in New England Have by & with the advice of our Trusty & well beloved JOHN WENTWORTH Esq Our Governor & Com'ander in Chieff of Our Said Province

and of Our Council of the Same agreeable to our aforesaid in part recited Proclamation, and upon the Conditions & Reservations hereafter mentioned given & granted & by these Presents for us our Heirs & Successors do give & Grant unto the Said Theophilus Dame and to his Heirs & Assigns forever a Certain Tract or Parcel of Land Situate lying & being within our Said Province of New Hampshire and containing by Admeasurement Four thousand Two hundred & Seventy Two Acres including Ponds Roads & unimprovable Mountains according to a Plan or Survey thereof exhibited by our Surveyor General of Land for our Said Province by our Said Governor's order & returned into the Secretary's office of our Said Province a Copy whereof is hereunto annexed butted & bounded as follows (Viz) beginning at the North West Corner of Canaan from thence running South Sixty one degrees East Six miles to A spruce Tree which is the North East Corner of Said Canaan thence running North fifty three Degs East One Mile & Sixty Eight rods to the South East Corner of Dorchester thence North Sixty one degrees West Six Miles to the South West Corner of said Dorchester thence South fifty three degrees West one Mile & Sixty Eight rods to the Bounds first mentioned TO HAVE & TO HOLD the Said Tract of Land as above expressed with the Appurtenances to Him the Said Theophilus Dame & to His Heirs and assigns forever upon the following Terms (Viz)

First—That the said Grantee Shall cut Clear & make Passable for Carriages &c^a a road of three rods Wide thro' the Said Tract as Shall at Any Time hereafter be directed or ordered by the Governor & Council aforesaid which road shall be compleated in one year from the Date of Such Order or Direction aforesaid on Penalty of forfeiture of this Grant & its reverting to us our Heirs & Successors—

Second—That the Said Grantee shall Settle or cause to be Settled Five Families in five years from the Date of this Grant in failure whereof the Premises to revert to us our Heirs & Successors to be by us or Them entered upon and regranted to such of our Subjects as Shall effectually Settle & Cultivate the Same—

Third—That all White & other Pine Trees fit for Masting our Royal Navy be carefully preserved for that Use & none to be Cutt or fell'd without our Special Licence for so doing first had & obtained on Penalty of the forfeiture of the right of the Grantee in the Premises his Heirs & Assigns to us our heirs & Successors as well as being Subject to the Penaltys prescribed by any Present or future Act or Acts of Parliament—

Fourthly—yielding & Paying therfor to us our Heirs & Successors on or before the Tenth day of May 1778 the rent of one Ear of Indian Corn only if lawfully demanded—

Fifthly—That the Said Grantee his Heirs & assigns shall yield & Pay unto us our Heirs & Successors Yearly & every Year forever from & after the Expiration of Ten Years from the Date of this Grant which will be in the Year of our Lord Christ Seventeen Hundred

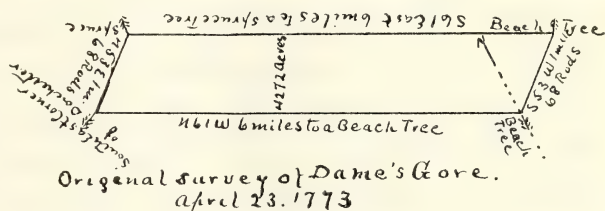
Eighty Three, ONE SHILLING Proclamation Money for every Hundred Acres he so owns Settles or Possesses and So in Proportion for a greater or lesser Tract of the Land afore Said — which money shall be paid by the Proprietor Owner or Settler in our Council Chamber in Portsmouth or to such officer or officers as shall be appointed to receive the Same and these to be in Lieu of all Other Rents & Services whatsoever—

Sixthly — That this Grant Shall not interfere with Any of our Grants made as aforesaid & now in force nor Interrupt the Grantees in their Improvements making thereon agreeable to the conditions thereof—

In Testimony whereof We have caused the Seal of Our Said Province of New Hampshire to be hereunto affixed.

Witness JOHN WENTWORTH Esq Our Afore Said Governor & Commander in Chief the Seventh Day of May in the Thirteenth Year of our Reign Annoque Domini 1773.

J^r WENTWORTH



The first of these is the fact that the United States is a young country, and that its history is a history of growth and development. The second is the fact that the United States is a country of many different peoples, and that its history is a history of the struggle for unity and harmony. The third is the fact that the United States is a country of many different interests, and that its history is a history of the struggle for the common good.



The proprietors of Canaan laid out land in the gore, thinking that it was a part of Canaan. Several rights were allotted land north of the "old town line." Joseph Randlett was one of these; also Josiah Clark. Daniel Lary settled there, buying his land of Dame. Caleb Clark bought five hundred acres of Dame, in 1774-'77. Captain Dame was not a thrifty man. It passed from him into the hands of Rev. Jonathan Homer, of Newton, Mass., for the consideration of 143 pounds and 12 shillings, on November 5, 1787. It was described in that deed as "Beginning at the north-east corner of the line lately run by the proprietors of Canaan through the Gore, thence running S 61 degrees E to the north-east corner of said line, then N 53 E to the south-east corner of Dorchester, then N 61 W to the south-west corner of Dorchester, then S 53 W to the first bound, Containing 4272 acres." It will be observed that the west line ran from the southwest corner of Dorchester to the north-west corner of Canaan. The direction of the line in the grant and deed are the same, but it was discovered by Homer that the bearing of that line was not correct, and he employed John Currier to survey it, and the line was run South 88° West, and the east line was also changed. Homer was called a hard man, perhaps because he wanted what he owned. There were several squatters, so considered by Homer, who had settled on his land, and would not atone to him. Joseph Randlett was one of them, and he began an action of trespass against him. Randlett called upon the town and proprietors to make good his title, as he had purchased the land of them. At the annual meeting in March, 1801, the town was asked to take into consideration the claim of Dame's heirs against Randlett, and Col. Henry Gerrish was appointed to settle the "disputed lines of the town." Later in October the town appointed Daniel Blaisdell and William Richardson "agents, empowered to defend in the two actions, viz: one brought by the proprietors of Dame's Gore against Joseph Randlett, and the other brought by the proprietors of Orange against Josiah Clark, in case the proprietors of Dame's Gore and Orange will not enter into a reference, for the settlement of the same, and to take every measure to maintain our lines according to our charter and the survey." These suits dragged along until 1804, when the town was able

to make a satisfactory settlement with Homer. The action against Josiah Clark, was for ejectment from 100 acres and damages to the amount of \$500. Clark won, and judgment was entered in his favor for the costs in February, 1804. Clark's land did not belong to Orange.

In 1803 a petition had been presented to the General Court, respecting a gore of land lying between Hanover and Canaan. Ebenezer Hoyt had been appointed commissioner to determine it. The town voted "to remonstrate with the General Court against the petition, of those praying for the land and to postpone the granting until the suit be determined between Col. Dame's heirs and the proprietors of Canaan, which involves in measure the same land." Homer had discovered that Dame's Gore did not include all the land on the north line of Canaan, that there was a small piece between Hanover, Lyme and the gore, which Dame's grant did not include, probably because at the time Captain Dame's patent was issued it was not known that Lyme extended beyond the line of Hanover. Homer wanted this piece, which afterwards became known as "State's or Gates' Gore." Homer did establish his right to Dame's grant, but it did not include the other piece.

The inhabitants of the gore being few, and under no government of their own, or able to protect themselves against the encroachments of adjoining towns, thought best to make application to the Legislature to be annexed to some town. Accordingly, in 1808, Daniel Lary petitioned the General Court to be annexed to Dorchester. Others of the inhabitants opposed this and wished to be annexed to Canaan. Homer opposed the petition, and asked the Legislature to postpone any action in the matter for three years until such a time as the people knew what they wanted. Some of the inhabitants asked Canaan to accept them, should the Legislature grant their request to be annexed to Canaan, and in November, 1808, the town voted, "that Dame's Gore may be annexed to Canaan, agreeable to the petition of the inhabitants of the Gore to the General Court in June last"; but the Legislature refused to act upon or grant their petition, and it was many years before they succeeded.

In 1833 the town voted to petition the General Court to annex

The first part of the history of the world is the history of the human race. It is a history of the progress of the human mind, of the growth of human knowledge, of the development of human civilization. It is a history of the human spirit, of the human soul, of the human heart. It is a history of the human race, of the human world, of the human future.

The second part of the history of the world is the history of the human mind. It is a history of the human intellect, of the human reason, of the human imagination. It is a history of the human mind, of the human world, of the human future.

The third part of the history of the world is the history of the human soul. It is a history of the human spirit, of the human heart, of the human conscience. It is a history of the human soul, of the human world, of the human future.

The fourth part of the history of the world is the history of the human heart. It is a history of the human emotions, of the human passions, of the human desires. It is a history of the human heart, of the human world, of the human future.

The fifth part of the history of the world is the history of the human conscience. It is a history of the human moral sense, of the human sense of right and wrong, of the human sense of duty. It is a history of the human conscience, of the human world, of the human future.

The sixth part of the history of the world is the history of the human world. It is a history of the human race, of the human world, of the human future. It is a history of the human world, of the human race, of the human future.

The seventh part of the history of the world is the history of the human future. It is a history of the human world, of the human race, of the human future. It is a history of the human future, of the human world, of the human race.

Dame's Gore. In 1837 the town was asked to vote for the annexation of "that part of Dame's Gore lying West of the Mascoma, and also that part of Dorchester lying west of the river and south of a line drawn from the North-east corner of Enoch Fifield's land westerly to Lyme line." The article was dismissed. In 1841 the town was asked to annex Dame's Gore, and again refused. In 1844 they refused again; but at the meeting on March 14, 1846, they voted to annex Dame's Gore, but dismissed that part of the article which referred to the annexation of State's Gore, and on July 2, 1846, the Legislature by enactment made Dame's Gore a part of Canaan.

By virtue of a resolve of June 20, 1815, William A. Kent, treasurer of the state, appointed Ebenezer Hoyt, to ascertain the quantity and appraise the value of a piece of land lying west of the line of Dame's Gore, adjoining Hanover and Canaan. This resolve authorized the treasurer to convey. And on December 27, 1815, he conveyed to Samuel Jones Gates and Adam Pollard for \$220, the triangular-shaped piece described as follows "Beginning at the north-west corner of Canaan, thence running N 45 degrees E 182 rods to the north-east corner of Hanover, thence running S 64° E 277 rods to the corner of Lime, & Dorchester thence W 2° S 380 rods by Dame's Gore to the first bound containing 149 acres and 100 square rods." This is State's or Gates' Gore.

Of the early settlers on Dame's Gore Caleb Clark lived on the West end, then came Joseph Bartlett on the east side of the River. David Jones of Epping who married Hannah Dow, lived for a time at the Corner, but in 1794 moved to the gore and lived on what was afterwards the Lary farm. He was taxed in Canaan for the years 1793-'95. On the east end towards Orange was Josiah Clark, Daniel Lary and next Tristram Sanborn. Jonathan Homer purchased the gore in 1787 and on September 20, 1788, he made a personal visit to the gore to take formal possession of his new purchase. He made Josiah Clark his agent, to see that no trespass was committed, trees cut or any squatters allowed. At that time he showed his good will by giving Lary and Clark the privilege to make sugar from the maples on Sugar Hill. This hill Homer afterwards sold to San-

born in 1817. Abner H. Cilley was an early settler. He was industrious and obstinate, and succeeded in the face of many annoyances from Mr. Homer in making himself a pleasant home. He was served with writs and summonses by the agents of Homer who were instructed to bring suits for larceny or trespass on every tree that was cut. Thomas H. Pettingill had good gleanings there, so also did Elijah Blaisdell. But Mr. Cilley lived and died at a good old age in his own house, the first built on that part of the gore, which is still standing in good condition, the property of R. H. Haffenreffer. Daniel Sherburne was an agent for Mr. Homer, and built the second house on that part of the gore owned by Mr. Haffenreffer. The third house was built by David Pollard, who was the father of eighteen children, fourteen of which lived to grow up; the fourth house was built by Amos Kinney, the fifth by Elwell Eastman, who lived there but a short time. Then B. P. George built on the west side of the road. Edwin May also built and lived there. The last man who was brave enough to finish a house on the gore was John W. Hoyt, whose family resided there while he was away in the army. Joseph Pollard, who married Abner H. Cilley's daughter, lived there and took care of old Abner, receiving the latter's property for so doing. After Pollard closed his house, all of the buildings were vacant for some time, until Mr. Haffenreffer purchased as much of the gore as he could and repaired all the buildings, that were not too much dilapidated. But for all the hard labor and money that have been put upon that land it still refuses to make anyone rich.

Mr. Homer died and Charles C. Curtis was appointed executor; he proceeded to sell the remainder of the land and accordingly held an auction in May, 1846, and closed out all of Homer's interests. Homer had sold land to Joseph Bartlett, Josiah P. Haynes, Caleb P. Wells, David Richardson, Mary Sanborn, Samuel J. Gates, Nathaniel Derby, Adam Pollard, Amos Kinney, Abner H. Cilley, Joseph Sherburne, Obadiah Eastman, Tristram Sanborn and Josiah Clark. Curtis sold to E. and J. Martin, Orrin and George Fales, Alexander Caldwell, John Rockwell, Asa Ham, Jonathan Kittredge and John Lougee, John L. Pressey, John B. Flanders, Joseph Hapgood, Wesley P. Burpee,

William P. Weeks, Moses Hadley and the balance remaining was bid off to Curtis' son. Joseph Worthen and others, not succeeding in getting Homer to build a road across his land petitioned the court in 1821 and compelled him not only to lay out the road, but to pay the costs of the action. He employed John Currier, who surveyed a road across the gore May 23, 1821.



CHAPTER XIII.

THE SURPLUS REVENUE AND LITERARY FUND.

In the year 1836 Congress voted to distribute thirty-six millions of dollars of surplus revenue, then lying in the treasury, among the several states. These millions had accumulated from the sale of public lands, and were still increasing. The national debt had been all paid. General Jackson told his party that this money was a source of danger to the liberties of the country. The Democratic party in those days was hostile to internal improvements, and opposed them everywhere. Railroads were built by individual energy; rivers were obstructed by snags, sawyers, rafts, and sand bars, and even the harbors of the lakes and the St. Clair flats were found pretty much in the condition nature left them. This money was to be distributed in four installments, three of which were paid when an angry cloud hovered over our northern borders, threatening war with England, and the fourth installment was retained to pay the expenses of transporting troops to Maine, to Niagara, and to the Indian Stream country in northern New Hampshire. The amount paid over to our state exceeded over \$800,000. The Legislature voted to divide the money among the towns in proportion to population. At the annual meeting on March 14, 1837, the town voted to receive the money, and William P. Weeks was appointed financial agent in relation to it. The money, \$3,003.75, was ordered to be loaned at six per cent. interest, paid in advance, in sums of not over three hundred dollars nor less than one hundred to any one individual, the interest to be appropriated to the schools, and to be divided among the several school districts in town according to the number of scholars; and an inventory of the scholars was to be taken the following April 1st of all scholars under 21 and over 3 years of age.

The agent received the money and loaned it to such persons as complied with the terms agreed upon; no discrimination being made in regard to the politics of the person applying for it. In

1837 the amount of interest was \$180.22, and the next year it was the same, things moved on smoothly and the scholars got the benefit of the interest money. At this date there was a heap of malignant cussedness slumbering in the hearts of our people. It came in with the mob that destroyed the academy, and cropped out upon all occasions of excitement. In December, 1838, when George Drake destroyed the windows in the academy, the town appointed Caleb Blodgett, Thomas Flanders and James Pattee an "Investigating Committee," and it was their duty to try and fix the outrage upon the abolitionists, Jonathan Kittredge, Nathaniel Sumner, William W. George, and their associates. So positive were they that this injury had been done by the abolitionists that they proceeded at once to pronounce sentence upon them, by voting that "all the surplus revenue in the hands of the abolitionists be collected forthwith by the treasurer." And that there might be no doubt where Jonathan Kittredge stood they voted that he "be consigned over to the abolitionists." The committee reported that they had not been able to fix any charge upon anybody except the town, and the town paid their charges, \$59.68. At the same meeting they voted to repair the Academy, the expense of which, amounting to \$28.37, was paid out of the surplus revenue. At the March meeting in 1839 they voted "to collect a sum of the surplus revenue sufficient to buy a farm for the poor, and to stock it, and to furnish the house on said farm." James Pattee, Chamberlain Packard, Jr., and Joseph Dustin were appointed a committee to buy the farm.

The farm they proposed to buy was the old Deacon Welch farm, then owned by Moses Pattee, consisting of one hundred acres and also another piece of forty acres in the north part of the town above John Currier's. The Pattee homestead had cost the impecunious Moses about eleven hundred dollars; but his brothers, Daniel and James, held a mortgage against it. They were willing and anxious to receive their money back, and as Daniel was chairman of the board of selectmen, it was not difficult for him to persuade the "Board," and as James was chairman of the buying committee it was not difficult for him to persuade the others that the farm was worth much more than the sum it cost Moses, and that it would

be greatly to the interest of (the Pattee family) the town and the poor thereof to purchase it at the price asked. The town became the happy possessor of these valuable pieces of real estate on March 18, 1839, about a week after they voted. The poor had a farm, the Pattees got their money back, and a large hole was made in the sum total of the surplus revenue. But there were many voters who were not satisfied with this disposition of their money. They thought there was too much family interest at work in getting rid of that farm for so much money,—\$1,450 for the land, and \$550 to carry out the second part of the "vote." The town worked this farm with the usual results to such speculations—that mean losses every year—for a little over seven years, and then was glad to find a purchaser on August 8, 1846, at \$1,200, in Moses French of Enfield. The furniture and stock were sold for what they would bring at auction. The loss to the town in this operation amounted to 10 per cent. per annum on its investment, without reckoning the diminished amounts paid to schools.

For two years, 1837 and 1838, the interest on the surplus revenue distributed to the schools was \$180.22 each year. In 1839 the amount fell off to \$60; in 1840 it was \$60; and in 1841 it was \$60; and the sum total of this revenue which accrued to the benefit of the schools during the five years it attracted the greed of the people was \$540.44. After 1843 it ceased to appear in the records, because it had then been absorbed into the pockets of the taxpayers. One thousand dollars of the surplus revenue went into Canaan Union Academy, and with it \$300 of the literary fund, and never came out. In 1843 the amount of the surplus revenue was \$775.58, when the town voted to distribute it, as a result of the trouble which had arisen over the collection of the notes of the proprietors of the academy. In 1844, March 9, the amount of surplus revenue paid to Daniel Campbell was \$814.32, and then it disappears from the records. When Dame's Gore was annexed, the town received \$113.95 as the share of the gore. This also was absorbed and disappeared into the town treasury to pay the town debts.

In 1821, at the March meeting, the town voted "that the notes for the school fund be lodged with the town treasurer and kept and managed by him under the direction of the select-

men and the town." What this vote refers to is not known, unless it is a resurrection of the old funds received from the sale of the school lands in 1806, for the literary fund was not created by act of the Legislature until June 29, 1821. This law was designed to distribute the bank taxes collected by the state amongst the schools in the several towns according to their scholars. In 1822 the school fund comes up again and the town voted "that all persons indebted to the school fund by note, procure two sureties, and no notes to be renewed without two sureties." In 1829 the town was asked to make some disposition of the literary fund and the "old school fund," but they refused. In 1830 the town voted that "the first selectman take the direction of the school fund and put it to the best interest of the town." In 1832 the town voted to divide the interest and principal of the literary fund over \$1,00 and distribute it into the several school districts, according to polls and estate, and to let out the school fund of \$1,000 to best advantage with sureties. In 1833 the town voted to purchase a poor farm not to exceed \$1,000, and immediately afterwards voted \$300 to purchase the poor farm, and also to place the school fund in the treasurer's hands.

Elijah Blaisdell had the school fund and did not pass it over, so the town appointed Luther Kinne agent to prosecute Elijah to "final execution." Later, in July, the town voted to use the \$300 appropriated for the poor farm towards the road around Clark Hill, and then tried to appropriate the school fund to buy the farm, but the town dismissed the latter article. In 1834 the town appropriated the interest on the school fund and \$120 of principal of the literary fund "to be received from the state." They, then, that there might not be any doubt as to how the funds were to be disposed of in the future,

Resolved, That it is the duty of the treasurer to take charge of the school and literary fund, keep a regular account of the same in a book appropriated for that purpose, see that the notes are regularly renewed at least once in two years on the first day of February and made amply secure. Collect the interest and make a regular transfer of the money received from the state, and so much of the interest of the permanent school and literary fund as will make the sum of \$120 annually, from the amount of the literary fund to the amount of the school money raised by the town, and to pay the same with the school money for the

order of the selectmen for the support of schools and for no other purpose.

On January 19, 1837, the town

Voted that the money in the hands of John H. Harris, George Harris and Nathaniel Currier, being a part of the school fund and belonging to the town, be collected and appropriated to the payment of the expenses and charges of the town the current year as far as it may be needed, and that the selectmen of the town give their notes in behalf of the town to the treasurer for the amount. And that the treasurer collect the same as soon as may be.

So vanishes the school fund, the literary fund continues to be received from the state and in 1839 amounts to \$766.04, represented by notes of persons who had borrowed the money. And the town continues to divide the interest among the several school districts. In 1847, \$233.96 of the town money is added to the literary fund and in 1851 \$300 of the principal with the interest is appropriated for the use of schools "immediately." The town, however, receives each year from the state "interest on the literary fund" for the benefit of schools, which is raised from the tax on banks, railroads, telephone and telegraph companies. In 1865 the literary fund, which was loaned in several notes at six per cent. interest, the income to be used for the benefit of schools, amounted to about \$1,000. The interest was not always promptly paid. The town decided to collect this money, and "adding enough to it to purchase a state bond or some other good paying security for \$1,000, the same to be kept; and the interest to be used for schooling." In 1879 the state redeemed the bond and the town applied the money on the town debt. So disappears the literary fund. It is still put down in the selectmen's report of the financial condition of the town as a permanent debt, and the town pays interest on it for the benefit of the schools, being compelled to by the wording of its receipt to the state treasurer.

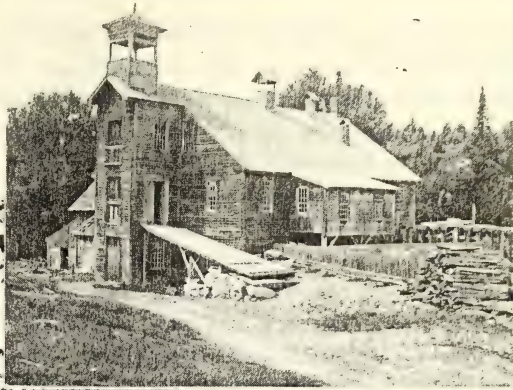
CHAPTER XIV.

THE BAPTIST CHURCH.

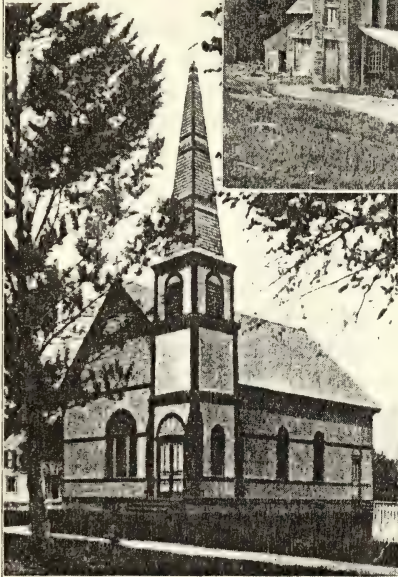
From the earliest settlement of this town its people have been strongly sectarian in religious matters. Personal recollections of the old people are, that they conceived it to be a vital importance to make a public confession of religion, and to be constant in their attendance upon its ordinances. Without reflecting that (in many cases) it was only an outside garment for Sunday use, the sentiment grows upon one that these solemn faced old gentlemen, whose constant appearance at the meeting-house, riding on horseback and bringing their wives upon a pillion behind them, were men of God to whom no evil could come nigh. My own increasing years and a more extended knowledge of human frailties and infirmities has considerably modified that sentiment. But that which used to excite my admiration greatly was the individuality that marked the rugged character of those men. There were none learned among them — nor were they much given to reading, except in the Bible and a few religious books they brought with them. Each man was his own expounder of the faith and doctrine he held to. They were all more or less given to expressing their views on Sundays, and having once announced their beliefs, they were not inclined to modify them, however they might differ from received opinions. There were strong voiced persons among them, who gradually monopolized the time, and at length crowded out the feeble. These men and women were never favorable to being taxed to pay for preaching, because they considered themselves qualified to preach for nothing. The records for many years give us only negative votes upon the subject. At length, when young Thomas Baldwin, one of their own boys, sprightly, eloquent and consistent, by hard study and steady application, had been set apart and ordained as an evangelist, and placed over this young church and people they yielded gracefully to him as their leader. The women loved and petted him, and the men honored and respected him for his manly, yet gentle

THE HISTORY OF THE
CITY OF BOSTON

The city of Boston, situated on a neck of land between the harbor and the bay, has a history of more than three centuries. It was first settled by a few Englishmen in 1630, and has since that time grown to be one of the most important cities in the United States. The city is bounded on the north by the harbor, on the east by the bay, and on the south and west by the city of Cambridge. The city is divided into several wards, and each ward is further divided into streets and blocks. The city is famous for its many churches, schools, and public buildings. It is also famous for its many parks and gardens. The city is a great center of commerce and industry, and is one of the most important cities in the world.



Paper Mill



Catholic Church



M. E. Church, Street



Congregational Church



character — and 35 pounds was readily voted for preaching for his support. But in the flush of their pleasure at having a leader, and while they were congratulating themselves upon their unanimity, there was heard one little piping voice and then another very feeble, sounding much as if ashamed of its own weakness, and then another — until five men came haltingly forward and “descended” to raising the tax. They did not believe it Scriptural to support a man for doing nothing but preach,— it would be encouraging laziness. They liked for the brethren to have a chance to tell of the Lord’s doings, and not pay for a man’s speech when his hands were idle. “No, they wan’t a going to do no such thing.” Everybody in that hard working community ought to have a chance to free his mind in his own way. It was put to vote, and those dissenting fellows were excused from paying any part of the tax. Each day while clearing away the forests, or working the lands, these strong minded men were rehearsing the thoughts they intended to speak at the next Sunday gathering. Among them were many fluent speakers — men, who with education, might have shone in the world of letters. With such men for fathers it is no wonder that many of the sons became preachers, and that several of them should attain eminence in the denomination to which they attached themselves.

The first preacher of whom we have any record was James Treadway, who came here as a settler in 1770. We know but little about his doctrine, and what is known of the man, is not any evidence of Christian principles, but rather a desire to better himself during the temporary lethargy of the proprietors, who, when they realized that all men are not honest, promptly rebuked him, and in a few years he disappears.

The first church established in Canaan was Baptist, the record of this event has been laid aside, but it was probably about 1780, that is, that denomination seemed to have the most followers, and in the early days the most control over who should preach. Before the meeting-house was built there was no stated place of worship, they met where it was convenient. Late in the summer of 1780 there came to town two Baptist evangelists, illiterate, but very zealous in their intercourse with the people. Their homely talk roused a large interest in religious

matters. Their names have passed out of story and we cannot, if we would, give their address. They remained here several weeks. Some old professors were worked up and several young persons converted, among the others was Thomas Baldwin. He had already, since the death of his boy, Erastus, become a studious and serious young man. After these strangers had departed a suggestion was uttered that a church organization would be desirable, which led in a short time to the calling of a conference. Elder Elisha Ransom of Woodstock, Vt., was consulted. Other clergymen, including Rev. Samuel Ambrose, of Sutton, were invited to take part, and a church was organized in Caleb Welch's barn on South Road, that being the most convenient place for that purpose. It has come down in tradition that William Plummer, afterwards governor, preached his Tory sermon in the Deacon's barn, in 1780. It was also the place where many religious meetings were held in pleasant weather. Caleb Welch and John Worth were elected deacons. Deacon Worth invited himself to take charge of the singing, and it is said that he clung to that office with great tenacity. About thirty persons were admitted to membership. For a while the new church was ministered to by preachers from neighboring towns, and when these failed they relied upon the talent which circumstances had developed among them. No effort was made to settle a preacher for many months. Mr. Baldwin frequently conducted the exercises, and at length decided to prepare himself for the ministry.

In the spring of 1783 the church invited him to receive ordination and become their pastor. A council was called in June and he received ordination as an evangelist, and was put in charge of this church. Thomas Baldwin was a son of Thomas Baldwin; his mother was the second wife of Dr. Ebenezer Eames, who built the first mill in town. He was born in Bozrah, Conn., December 25, 1753, and came to Canaan with his mother and Doctor Eames in 1769. He worked as a carpenter for several years, and built a house near the old James Pattee place on South Road. Some of the old barns he framed, stood for many years, that of Joshua Wells, on the old Wells farm and the old Worth Tavern, which was torn down to make room for the new house built by Dr. E. M. Tucker, where Mrs. St. Armand

lives. He built a house on the intervale, about a hundred rods from the house once occupied by B. M. Howard, now owned by George W. Davis. He planted his apple seeds; several trees were standing a few years back, in the vicinity of the old cellar, and hurried back to Colchester, Conn., where a young friend was waiting for him, Ruth Huntington. He was nearly twenty-two years old and she was several years younger. They were married on September 21, 1775, and soon afterwards set out on their return to Canaan. He had but one horse, which carried his little store of goods and his young wife, she occasionally resting herself by walking with him along the single trail that led through almost unending dense forests. Through Connecticut and Massachusetts there were occasional settlements, with roads passable for such vehicles as the people possessed. After passing into New Hampshire the places of refuge were seldom met. Several times during their journey they camped by the wayside. They arrived in Canaan about the last of October and were duly received by the people and installed in their new home. Here they lived several years; here their children were born. In the old record we read as follows: "May 19. 1777 Erastus Baldwin son to Thomas and Ruth Baldwin, was born." In the graveyard on the Street is an old slatestone slab that used to bear the following inscription,

ERASTUS

Son of Elder Thomas and Ruth Baldwin.

Died Nov. 2, 1777, in his 7th month.

This fading flower

Cut down and

Withered in an hour

It is the oldest stone in the yard, but the storms of nearly a hundred and thirty-three years have crumbled it to pieces so that the words are not decipherable. It is said Mr. Baldwin cut this stone with his own hands, and this is the only relic of the famous old elder which exists in Canaan. It was probably not erected until several years after the child's death, and exhibits a trace of vanity that is not objectionable. When the child died, in 1777, the father had not become an "Elder," but he had already experienced religion in Deacon Welch's barn, chiefly through the strong religious sentiment that pervaded the heart

the first of these is the fact that the system is not self-sufficient. It is necessary to have a large number of people to maintain it, and this is a very expensive proposition. The second is that the system is not very flexible. It is difficult to change the system once it has been set up, and this is a disadvantage in a world where change is constant. The third is that the system is not very secure. It is easy for someone to break into the system and steal information, and this is a serious problem for any organization that relies on the system for its operations. The fourth is that the system is not very reliable. It is often down for long periods of time, and this is a major problem for any organization that relies on the system for its operations. The fifth is that the system is not very user-friendly. It is difficult for people to learn how to use the system, and this is a major problem for any organization that relies on the system for its operations. The sixth is that the system is not very scalable. It is difficult to expand the system to handle a large number of users, and this is a major problem for any organization that relies on the system for its operations. The seventh is that the system is not very secure. It is easy for someone to break into the system and steal information, and this is a serious problem for any organization that relies on the system for its operations. The eighth is that the system is not very reliable. It is often down for long periods of time, and this is a major problem for any organization that relies on the system for its operations. The ninth is that the system is not very user-friendly. It is difficult for people to learn how to use the system, and this is a major problem for any organization that relies on the system for its operations. The tenth is that the system is not very scalable. It is difficult to expand the system to handle a large number of users, and this is a major problem for any organization that relies on the system for its operations.

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and character of his wife. In this house was born to them three other children, Sarah on June 8, 1780, Ruth on August 31, 1782, and Thomas, Jr., on August 29, 1784.

This house was bought by Oliver Smith, a very precise old man; when town clerk he used to place on record the day of the week and the hour of the birth of each one of the numerous Smith family. After Smith's departure it passed into the hands of Stephen Jenniss, whose advice to his son will long be remembered, "That in a dark night when it rains hard, the middle of the road is the safest place to walk." When the railroad was built, the old house was sold at auction to Mr. Weeks, who wanted it for the memories of Doctor Baldwin that clung around it. He took it down and built a house with its timbers at East Canaan. After this he took it down again, carried the timbers to the old Pinnacle House, then his residence on the Street, and built a carriage house and sheep barn of them, where it stood for many years until torn down a few years ago.

He was raised and educated in the doctrine of the Puritans, and became a convert to Baptism on reading a book entitled, "The Divine Right of Infant Baptism." The town records are silent during the first three years of young Baldwin's service, he was town clerk, but he, no doubt, considered his time more valuable for saving souls than telling what was done in town meeting. But a vote passed October 7, 1790, at a town meeting held at the house of Capt. Robert Barber, gives something of what was done as follows:

Voted that we do hereby ratify and confirm a vote passed in the year 1783 (which vote is now lost), respecting the settlement of Elder Thomas Baldwin, in which vote the town voted to approve and confirm what the church had done, in calling Elder Baldwin to be ordained as an evangelist, and to exercise pastoral care over the church and congregation, so long as he should judge it his duty to continue here, by which he was considered as the minister of said town, tho not confined for any certain time.

The first mention of his receiving any pay for his services, or rather not receiving any, was a vote passed in December, 1786, when it was "voted that a vote passed to give Mr. Baldwin 40 pounds be reconsidered." On March 22, 1787, the town voted "to give Mr. Baldwin 30 pounds in Labor and produce the present year," and that his estate be exempt from taxation.

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In 1789 Mr. Baldwin received a call from the Baptist Church in Tunbridge, Mass., and about the same time one from Hampton, Conn. In February the town voted "that Elder Baldwin is not under obligation to this town any longer than it appears to him to be his duty to stay and preach in it." It was also voted "that Elder Baldwin would continue and preach in Town, so long as he can see it to be duty." He set out early in the summer and on the way received a call from the second Baptist Church in Boston. He preached at both Tunbridge and Hampton and received unanimous calls from both. He then went to Boston and on July 4, 1790, preached his first sermon there and then returned to Canaan. On March 9th, 1790, the town voted "to raise 30 pounds for the support of Elder Baldwin, excepting those who are conscience bound that they cannot support ministers that way" and "that any person who shall pay Elder Baldwin and take his receipt, it shall answer to the Constable for his proportion." On August 22, 1790, the church in Boston gave him a unanimous call. He continued to minister to this congregation until September 18, 1790, after being the first settled minister in town for seven years, when he accepted the call to Boston and was installed November 11, 1790. The church here increased in numbers under his preaching, and at his departure there were some seventy or eighty members. The general feeling in the church is represented to have been good, although as in all such bodies; there were some irrepressible persons who became impatient at having their talents ignored.

Coming into Canaan a poor boy he left it a wealthy man, as owner of the Minister's right, he realized from that, as well as from the purchase of other rights, and from the sale of land which he had purchased and mortgaged back. In 1794 he received the degree of A. M. from Brown University, and in 1803 the degree of D. D. from Union College. He edited the *Baptist Magazine* from 1803 to 1817. His election sermon, preached in 1802, went through three editions. His 250 page answer to Rev. Samuel Wonston, showed his best efforts. He was founder of Waterville College, Maine; on his annual visit to attend the commencement in 1824, he preached twice at Hallowell, Me. The next day, August 29, he spent in walking over the college grounds and upon going to bed, slept for a short time, groaned and died.

aged 71 years, and was buried in Boston. He is described as a large man, well formed, and pleasing countenance. In appearance much like Webster; of military carriage and a splendid figure on horseback.

William Kimball, 85 years old, in 1881 remembered hearing him preach in the old meeting-house in 1817. "He drove up from Boston in a chaise, accompanied by his daughter, stayed at Joshua Harris' Inn; the people all thronged to see him and offered him hospitality, but he remained at the Inn. He preached once from the text 'Grieve not the Spirit.' The house was thronged with eager listeners. Pushee led the choir, with his violin, and the music was grand and full-toned. No more eloquent prayers have ever been spoken in Canaan from that day to this. They were complete, and so effective that everybody but Pettin-gill were in tears before they knew it. Everything that needed praying for was brought in, and got a short and eloquent blessing without any effort. The beauty of his prayer was it was short and comprehensive. I was a young man, but I have never heard another prayer that has or can displace that in my memory."

Ruth, his wife, died February 11, 1812. He married second Margaret Duncan of Haverhill, Mass., who survived him many years.

After the departure of Mr. Baldwin, there was no stated preaching. Various "trials" had been made, but no preacher had given such satisfaction as to induce the town to vote upon that subject. At length, about the 17th of June, 1793, there came along a young elder, whose gifts excited in them a gleam of hope, and on this day the inhabitants held a public meeting at the house of Capt. Robert Barber, to see, "1st. If the town would agree to hire Elder Elisha Ransom to preach for one year. 2nd. To see what sum of money the town will agree to raise for the support of said Ransom: and 3rd. to see if the town will provide any house for said Ransom to live in." The doings of the town are dispatched on this occasion in two brief lines. "Choose Lt. Thomas Miner Moderator. Voted to dissolve this meeting," and Elder Elisha Ransom disappears forever from our records. A committee on preaching had been previously appointed. They continued their search for a preacher,

and on the 19th of November, of the same year, they reported another candidate, but the town declined to accept their report. However, the town voted 35 pounds lawful money "to support a preacher of the Gospel for one year," and Dea. Caleb Welch, Lieut. William Richardson and John Benedict were chosen a committee "to lay out the above sum of money in procuring Mr. Hooper if he can be obtained, if not some other man agreeable to the town." The time when Mr. Hooper was to begin was left discretionary with the committee. The "hireing" never began; Mr. Hooper disappears without coming to sight. During the year 1794, but little effort was made to procure preaching. The good people lamented the sad state into which they had fallen. They talked of one another as being obstinate and by their prejudices as being stumbling blocks to Christian progress. Each one asked the other to yield, but declined to give up his own preferences. It was a condition of society which has had its counterpart many times since. Up to the 10th of March, 1795, there was no success in procuring preaching. It was deemed impossible to unite the people upon any one person. But on this day, they made an effort and directed their committee to send to Mr. Uriah Smith to come and preach upon trial. All former votes were reconsidered and "30 pounds lawful money was raised to hire preaching the ensuing year." Smith was put "upon trial," and on the 29th of July, 1795, he was "hired to preach with us three months," at the rate of \$10 per month. On November 2, Mr. Smith was hired to preach "till the Second Sunday of March next," at the same compensation.

At the annual meeting in 1796, forty pounds were voted for preaching. In consequence of this vote, five gentlemen entered their dissent and protested against "raising money this way," to support a preacher of the gospel. In order to quiet their opposition, it was voted that these five gentlemen, Thomas Miner, Dudley Gilman, John Richardson, Robert Williams, and Asa Paddleford might be excused from paying their rates, which they refused to accept. They made themselves so busy in creating public opinion, that on the 15th of March, seven days after the former vote, when the town "voted to hire Mr. Smith for six months at \$10 per month, he to board himself" the dissenters showed a strong and growing opposition. This time they

The first of these is the fact that the
lungs are not only the organs of respiration
but also the organs of excretion. The
blood is purified in the lungs and the
waste products of metabolism are
eliminated. The lungs are also the
organs of the immune system and
play a role in the defence of the body
against infection. The lungs are
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reconsidered the vote to raise forty pounds and voted thirty pounds, and the number who entered their dissent against paying the "thirty pounds" and also against hiring Mr. Smith had increased to twenty-five. The best men in town their names are below :

Thomas Miner	Shubal Burdick
Robert Williams	Hubbard Harris
Robert Wilson	E. Scofield
Moses Hadley	James Morse
Reuben Kimball	Asa Kimball
John Richardson	Joshua Richardson
Joseph Clark	John Wilson
Henry Springer	Daniel Kimball
Dudley Gilman	Simon Blanchard
Asa Paddleford	Caleb Wilder
Abel Hadley	John Worth
Josiah Barber	Joseph Flint
Levi Straw	

The town adhered to its vote and refused to release them from paying the tax. Mr. Smith continued to preach and to receive \$10 per month until March, 1797, after which date he did not appear again in the pulpit. He lived several years in town, after he ceased to preach, and taught school in a schoolhouse that stood in the old orchard of Jacob Tucker, nearly opposite the house of Mr. Gideon Spencer on the old road to Dorchester. Afterwards he moved to Enfield, where he died.

There was still but one church in Canaan, but it was not strong enough to support itself and the great obstacle to securing "stated preaching" was found in the unwillingness of the members of this church to listen to preachers of any other belief. It was not strong enough to pay the expense of a Baptist preacher. There were Congregationalists, Universalists, and a few Methodists, and also a few impracticable men, who like some persons in these days, thought their own teachings good enough for the people, and were not inclined to yield their rights to any new comer. Each belief was jealous of the others, and refused to coöperate lest they might lose individuality. The result was they had no stated preaching for several years. Whenever a religious meeting was held, Dea. Richard Clark, Dea. John Worth, or Mrs. Miriam Harris would seize the opportunity to

deliver their melancholy rhapsodies to an impatient audience, and this had got to be so severe a trial, that they at last resolved to form a society upon the "principles of equality," as they termed it. Elder Tyler said Dea. Richard Clark was a powerful exhorter, would sometimes lose himself in his zeal. Spittle would fly from both sides of his mouth, one corner at a time, and his nose was a river of snot, which he used to blow about him first from one nostril and then the other, stopping one with his thumb. He was long winded and very annoying to Thomas Baldwin.

To give the movement greater force a legal meeting was called, on the 28th of August, 1797. At this meeting the opponents of the society were so demonstrative, as nearly to break it up. After severe discussion, the house was divided, when it was found that the disorganizers were few in numbers but large in noise. Then Jehu Jones, Joseph Wadley and Richard Whittier were elected a committee to confer with a like committee appointed from the church, consisting of John Worth, William Richardson and Deacon Welch, who were to report a constitution for the society at an adjourned meeting. On the 4th of September, the committee made their report, which was accepted by the town. It was signed by a large number of men in columns according to their belief. I have thought it proper to print this report, together with the names attached to it, to show something of the form of thought which characterized the religious mind of those days. The manuscript is the original draft of the report, and the names were written by the individual owners. The paper is much worn, as if it had passed through many hands, before it slept the long sleep, before it came into my possession.

CONSTITUTION.

We, the subscribers, inhabitants of the town of Canaan, taking into consideration the importance of having the gospel preached among us, and the benefits and privileges that will accrue to us, our families, and the community at large, thereby do for the better promoting the same mutually and by our free consent enter into and join in a society to act agreeable to the following sentiments rules and regulations, namely

First, That we will support a minister by an equality, among ourselves according to what we are possessed of.

Second. That we will pay our several proportions of the sum or sums that the society shall raise from time to time for the support of the minister as they shall direct.

Third, That the minister be one that can bring credentials of his being a member of a regular gospel church, and in good standing with them, and can give evidence of his call to the work of preaching the gospel.

Fourth, That when the church have called a minister, and the society like him they will manifest their agreement with them in the matter.

Fifth, That it is the privilege of the minister and the church to lead in the worship, but if the society take the singing from the church, we will not contend so as to make a disturbance in the meeting, but will endeavor patiently to bear it as a trial.

Sixth, That it is not our intention to debar any of the proprietors or society from enjoying their privilege in the meeting house according to their interest.

Seventh, That all prudential matters shall be determined by the majority of the society, which shall consist of two thirds of the members present at the meeting.

Eighth, There shall be a standing committee, whose duty it shall be to warn meetings when applied to by seven members of the society.

Ninth, There shall be a clerk who shall make a fair record of the doings of the society.

Tenth, That there shall be a treasurer, assessors, and a collector or collectors for the society.

Eleventh, The above agreement made and entered into this 4th. day of Sept., A. D. 1797 to stand for the term of one year, as witness our hands.

Baptists.	
John Worth	Jacob Miller
Caleb Welch	Robbard Barber
Ezekiel Wells	Richard Whittier
Caleb Pierce	Nathaniel Barber
John M. Barber	John Currier
Joseph Wadley	Stephen Worth
Ezekiel Gardner	Caleb Welch jr
Nath. Whittier	Thomas Miner
Joshua Wells	Joshua Clement
Oliver Smith	Nathan Beebe
Hubbard Harris	Richard Clark
Israel Harris	Simeon Arvin
William Harris	Daniel Colby
Jehu Jones	Josiah Clark
Timothy Johnson jr	Richard Clark jr
Abel Hadley	Ebenezer Clark
	John Worth jr

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise. The fourth is the fact that the United States is a nation of immigrants, and its history is therefore a history of assimilation and integration. The fifth is the fact that the United States is a nation of pioneers, and its history is therefore a history of exploration and discovery. The sixth is the fact that the United States is a nation of farmers, and its history is therefore a history of agriculture and industry. The seventh is the fact that the United States is a nation of workers, and its history is therefore a history of labor and reform. The eighth is the fact that the United States is a nation of soldiers, and its history is therefore a history of war and peace. The ninth is the fact that the United States is a nation of statesmen, and its history is therefore a history of diplomacy and politics. The tenth is the fact that the United States is a nation of scientists, and its history is therefore a history of knowledge and progress.

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Caleb Seabury
 Elam Meacham
 Enoch Sweat
 David Pearson
 Samuel Chapman
 Samuel Noyes
 Nathaniel Gilman
 Reynold Gates
 Samuel Welch
 Thomas Morse
 Samuel Welch jr
 Thaddeus Lathrop
 Eliphlet Clark
 Joshua Meacham
 Thomas Cole
 Judah Wells
 James Morse
 Jabez Smith
 William Parkhurst
 Bailey Cross
 Elijah Whittier
 Jonathan Dustin
 David Jones

Universalists.

J. M. Colcord
 Joshua Harris

Congregationalists.

William Richardson
 Levi Bailey
 Reuben Currier
 Hezekiah Jones
 Eliphlet Norris
 Joshua Pillsbury
 Moody Noyes
 Dudley Noyes
 Richard Otis
 Clement Goddard
 David Smith
 John May
 Moses Richardson
 Richard Clark
 Enoch Richardson
 Joshua Richardson
 Mathew Athaton
 John Perley
 Daniel Johnson
 Warren Wilson
 John Richardson
 John Sweet
 Jacob Richardson
 John Wilson
 Thomas Bedel
 Timothy Johnson

At the meeting on the 4th of September, Oliver Smith was chosen clerk; John Worth, Jehu Jones and William Richardson, were appointed the "standing committee" to procure preaching. They also voted \$100 to pay for preaching for one year. The committee were successful in finding a candidate who was willing to serve in the pulpit.

His name was Ezra Wilmarth. He stayed several weeks, preaching and visiting among the families, and won the good will of the town to such an extent, that on the 28th of November, 1797, they voted to hire him and pay him "fifty-two pounds as compensation for preaching with us one year." They also agreed to move his family to Canaan and provide a house for them to live in. It was "voted to give Lt. Richard Whittier \$13.50 for bringing half a ton — either Mr. Wilmarth's family or his goods from Fairfax, Conn., to Canaan — if his family, the society

is to pay their expense on the road. Lieut. Whittier is to have two-thirds of the money before he starts from home."

"Voted to give Lieut. Thomas Miner ten dollars for bringing half a ton from Fairfax to Canaan, meaning Mr. Wilmarth's family or goods." The committee was ordered to make "provision for Mr. Wilmarth respecting a house to live in and some necessaries of life, &c." Thirteen pounds were raised for "moving" Mr. Wilmarth and providing him a house to live in when he gets here. "Sunday the 14th day of January, 1798, the Rev. Mr. Wilmarth returned to Canaan with his family, and moved in with Mr. Josiah Clark. His time began on said day."

Mr. Wilmarth went about his labors serene and happy in the belief that he was appreciated for his faithfulness.

The people had concluded they had found the man they needed. A town meeting was called in August, when John Currier, Jehu Jones and Caleb Seabury were appointed "a committee on the part of the town to be joined by such of the hon. church as they may appoint to consult and propose a method for the settlement and support of Rev. E. Wilmarth." The committee made a detailed report of the method and then the town appointed William Richardson, John Worth and John Currier, a committee to present a call to Mr. Wilmarth, ask his acceptance and confer with him respecting his settlement over them in the gospel ministry.

Considerable diplomacy entered into the question right here between the church and town. Deacon Worth and Richard Clark, whose "gifts" in long prayers and longer exhortations, never came at a timely moment, would not cut off their privileges. Besides these brethren had pitched the tunes and sung the solemn singing in their own way, without harp or sackbut. Fiddles and fifes were an abomination to these pious souls. They made no objection to Mr. Wilmarth if all their rights were preserved. The town yielded all they claimed, and then a united call was given to the preacher, who was asked to accept it and name a day for his installation. Right here occurs a hiatus in the records, the result of old Oliver Smith's usual negligence. Several meetings were held of which he have no account and some of the terms agreed upon between the high parties are

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left to conjecture. But it is plain enough that somebody was getting jealous, and couldn't agree.

On the 17th of December the town voted to settle Mr. Wilmarth, agreeably to the conditions reported by the committee and which had been assented to by all parties. Previous to this date, several persons who disliked Deacon Worth's hum-drum music, astonished that worthy man by taking the wind out of his mouth without asking his consent. It was an insult he would not forgive. They might as well stop his praying and exhorting as his singing. So he rallied his forces, and called upon the church to rise up and vote a rebuke of this audacious outrage.

He got himself appointed the avenger of the church and issued the stately document which follows:

The church in Canaan hereby inform the town that in consequence of their assuming the authority of governing the singing in a way that they knew was disagreeable to the Church without any condescension or regard to them in the matter and of the Selectmen's making a tax or rate for the support of preaching without giving the Church notice of it that they might take off their proportion according to the proposal made by the Church which the town voted to comply with, therefore they have withdrawn their call of Elder Wilmarth till the town shall satisfy them on the above particulars.

JOHN WORTH,

By order of the Church.

Dec. 1st. 1798.

N. B. That although we agreed to bear a trial for one year we do not feel willing always to bear it.

Then followed a letter from Mr. Wilmarth declining to settle. It was addressed to Messrs. John Worth, John Currier and Richard Whittier, Committee, Canaan:

CANAAN, Dec. 3rd, 1798.

Gentlemen: As the worthy and respectable inhabitants of this town have been pleased to honor me with a call to settle among them as a minister of the gospel, and you were the committee thro' whom it was communicated to me, I esteem it my duty to make a reply via you to them.

I feel myself under a present necessity of answering you in the negative—and my reasons here follow:

1st. When the town voted the request it was with a promise that nine-tenths of the town were in favor of it, and were I to give my answer in the affirmative, it is possible, and even probable, that there would not be such a proportion in favor of my settlement, and consequently I

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOSEPH NEALE
OF THE BARR

IN TWO VOLUMES.
THE FIRST VOLUME.
CONTAINING THE HISTORY FROM
THE FIRST SETTLEMENT
TO THE YEAR 1780.

LONDON:
PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, 1780.

THE SECOND VOLUME.
CONTAINING THE HISTORY FROM
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LONDON:
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THE HISTORY OF THE
CITY OF BOSTON
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might fall into the disagreeable predicament of being rejected after having consented.

2nd. The church in this town have seen fit to discontinue their call and vote me a letter of dismission and recommendation to any other church of the same faith and order—their reasons for withdrawing their call will be communicated to you via their committee.

These, gentlemen, are some of my reasons for not, at present, accepting your request. It is possible, however, that they may be removed.

Whether I ever settle among you or not, I assure you of my best wishes for your welfare, as a people, and should I leave you, it will be with painful anxiety for your future happiness. I am, gentlemen, yours and the public's devoted humble servant.

EZRA WILMARTH.

After this date, although the town yielded the points in dispute and renewed its call to the preacher, a coolness grew up between them which increased from day to day, until the year expired. On the 17th of April, 1799, it was voted not to permit “Mr. Wilmarth to make up the time he lost in preaching but there shall be deducted twenty shillings for every day he has lost.”

Ezekiel Wells was appointed a committee “to ascertain what Mr. Wilmarth has received and what there is due him.”

It took the committee until the 10th of May to make up a bill of particulars, when it reported that “according to the receipts exhibited by the collector.

Mr. Wilmarth has received.....	£24:5:1
That he was absent five days, went away one day before his time was out, and three days preached only a half day.....	7:10:0
Deducted from.....	52:0:0
Leaves due Mr. Wilmarth.....	21:4:11

And Mr. Ezra Wilmarth stepped out of Canaan without being settled which seems to have afforded mutual pleasure to all parties, particularly to the gifted ones, John, Richard and Miriam. On leaving Canaan he was settled over the church in Rumney in April, 1799, and was dismissed in May, 1811.

Notwithstanding their promptness in dismissing him it was two years and upwards before they paid him the balance due and part of this he took in due bills and personal promises.

Dea. John Worth, who lived across the Pond on the Landon place, was a poet, also, but the productions of his genius, like his

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dust, have long since mingled and become a part of the common things of this life. All that has survived of his wonderful poetic talents are the following lines, addressed to "Pride":

Pride, don't come on!
Thou hast undone,
Many a son.

Pride, don't come arter!
Thou hast undone
Many a darter!

Soon after Mr. Wilmarth's departure Rev. Aaron Cleveland, great-grandfather of Grover Cleveland, a clergyman from Norwich, Conn., visited friends in Canaan, and was invited to preach. He preached in the unfinished meeting house, and being a Congregationalist, like many of the settlers from Connecticut, they offered him inducements to remain here. A town meeting was called on the 12th of August, 1799, and "\$100 was voted to be raised and to be appropriated for the purpose of hiring Mr. Aaron Cleveland if he can be obtained." Dea. Joshua Pillsbury, Micah Porter and Richard Otis were chosen a committee to confer with him, and report their success to the town. Everyone was confident that Mr. Cleveland would stay for the "\$100." They expected no refusal, for why had he wandered so far from home, if he was not in search of employment. They took another vote, as if to confirm their resolution. "Voted that we will hire preaching." And another: "Voted that we hire Mr. Cleveland until March meeting, if he can be obtained." But against the two last votes, there were vigorous protests from the following gentlemen, "as the law directs," Jehu Jones, Reynold Gates, Joshua Wells, Josiah Clark and Daniel Colby, the first three from Colchester and the last from Newmarket and Haverhill. Mr. Cleveland seems to have been willing to remain in Canaan, but he pointed out to the committee that \$100 was small compensation for the continued services of a minister of the gospel. They proposed to give him as a further inducement the half of the minister's right which had been deeded to the town by Elder Baldwin.

He remained here until September 1st, without accepting their invitation. Then pressing duties calling him to Connecticut, he sent the committee the following letter:

Messrs. Otis, Pillsbury and Porter, Committee:

Gentlemen—In answer to your request that I should stay a week longer than was proposed, let me observe:

That should the town wish to convene again to make me some further proposals, a meeting may be warned on Monday next and Mr. Otis will attend, who proposes a journey to Connecticut immediately after. By him, therefore, the proposals of this town can be forwarded to me, which I shall lay before our Association and be directed by them respecting my future steps. Mr. Otis can also be present at the Association and represent the essential matters respecting the town, and respecting myself.

And you may rest assured that the cause of Zion lies so near their hearts that they will point out the line of my duty in the case. Respecting the proposal of the town as it now stands, this I should lay before the Association. Should the town proceed no further, and should be determined in the case as sd Association should advise.

It appears as a matter of importance to me that I should commence my journey on the first week in September, as I have mentioned from the first day I came to this town, and Mr. Otis going to Connecticut will supply the difficulty of my longer stay at this time.

I am gentlemen, yours,

and Canaan's well wisher,

AARON CLEVELAND.

The church sent Deacon Otis to urge their request, but the town did not offer him any further compensation. The Association advised him to remain in Connecticut, and nothing further was heard from him except the bill for his services in the pulpit amounting to \$50. And at the next annual meeting in 1800 the town voted "to raise money enough to discharge the committee from the demands Mr. Cleveland has made against them for preaching."

No money was voted for preaching in 1800, excepting that which was to pay Mr. Cleveland; they were without a pastor. In 1801 Elder Samuel Ambrose, Elder Crowell, Elder Jones and Rev. Mr. Webster occupied the pulpit. In 1801 they voted \$60 for preaching from June to the next annual meeting and from this time on to May, 1808, the town refused to pay for preaching. Many persons were annoyed at the persistency of Deacon Clark and Deacon Worth and their followers, in demanding too much recognition for themselves. And when in 1802 the warrant contained an article about preaching, Samuel Joslen, before it was put to vote, entered his dissent. He said it was

time enough to get money, when it was found out who was going to get it, and he did not intend to be involved in any more blind taxes.

Thus far it appears that the good people of Canaan had assembled together in the meeting-house, all denominations, with a church organization, consisting mostly of Baptists, and a society consisting of many others, not members of the church. No denomination had separated itself, or organized itself into a separate association. The denominational feeling had become so strong that on February 16, 1802, the Baptists constituted themselves into "The Baptist Church of Christ in Canaan." On this date "Brother Richard Clark was chosen moderator and brother John Worth, Deacon and Clerk."

On June 17th following, Josiah Clark was chosen Deacon. From the records it does not appear that the work of the church or the labors of the brethren were of sufficient importance to merit being written. There was stupor and indifference and petty rivalries among the members, that prevented them from seeing any good however little it might be in each other.

At the date above written desire was expressed on the part of some of the brethren to have the church separate itself from all other denominations, and constitute itself simply the Baptist church in Canaan.

In the effort to revive the church the brethren engaged in it appointed a committee to emasculate the list of members, so that none but the worthy might have a place therein, and this they did so thoroughly that if we take their record as truth, they left but few disciples of John Calvin in town, and these were Josiah Clark, Nathaniel Gilman, Richard Clark, Daniel Kimball, Job Tyler, Esther Clark, Sarah Gilman, Pernal Clark, Lydia Pearson and Abigail Cole who was excommunicated in 1836.

We know from other sources that the Baptists, in numbers, exceeded all the other sects in town, between sixty and seventy names being found on a former record. We should have liked it better had they retained all the original names, so that we might know who and how many among the brave settlers were written down "as those who love the Lord."

Up to August 19, 1804, the record is blank, but at this date they voted to join the Woodstock Association. The number of

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members at this date is stated as thirty-eight, but only these additional names are found: Moses Kelley, Nancy Kelley, Samuel Welch, Moses Hadley, and Molly Hadley. After this statement there is more blank in the record, but it is evident that it was blanker in the church. It was a little before this time that the Congregational Church had been established. And the Baptist denomination among themselves had lost control of the organization. There seemed to be no controlling intelligence, and few or no educated persons to manage affairs. They talked of doctrine, and purifying the church; it was all talk and no action. They talked when they had nothing to say, and when the listeners were all bored instead of edified. As in the former years when the same men pursued the same course, they soon fell into by and forbidden paths, and got lost in the great desert of the world. To extricate themselves from this unprogressive condition, the brethren prayed to be enlightened. It was made plain then as it has often been since that no religious sect in the town of Canaan was strong enough in men and money to give proper support to a respectable preacher.

The preaching by the resident orators was little attended to and the candidates for the favor of the church and people gave no satisfaction. They just appeared above the religious horizon and vanished like a summer cloud. The singing, then as now, was a fruitful theme of irritation. Benjamin Trussell, a musician of more than ordinary ability, a good singer, and performer upon the violoncello, had moved into town and was invited to contribute his part in the devotional exercises of the people. Like a true musician, Mr. Trussell believed that singing is only another form of praising God, and that the more sweet sounds he brought to his aid, the greater was God's pleasure. He took his violoncello into the seats, and tuned it before the congregation. Deacon Worth, who was counted as one of the guardians of all the proprieties in the church, and a leader of the singers, was more shocked than he had been on the occasion of the call of Mr. Wilmarth. That was simply a vocal interruption, but this was an invasion of the house of God, with the strains that the devil used to tempt young people to dance. A few other impulsive enthusiasts joined the deacon in denouncing the "devil music," and threatened to call a meeting of the church and

expel the offender. They talked a good deal of nonsense, and some of the old singers, with Deacon Worth at their head threatened to leave the choir, and not sing any more, only that this was just what the other party wanted, and they would not afford them that gratification. The gentle spirit of Christian forbearance had nearly fled from the church, when good old Samuel Meacham, an early and devout Methodist, raised his hands in the midst of the half angry company and quietly remarked: "Brethren, let us pray," and then, "We pray thee, good God, turn the thoughts of these wrangling singers from themselves unto Thee! Fill their hearts with harmony and love, and if there be a single chord of music in Brother Trussell's bass-viol, that will tend to increase our devotions to Thee, let us have it in all its fullness, and, O Lord, forbid that we should ever cast away any good or pleasant thing that falls across our lives, and now give us thy blessing, and send us courage to clear out the angry thoughts that have invaded our hearts, and when we meet again, may it be in love and affection. Amen." And Caleb Seabury and Moses Dole responded "So mote it be." And the singing after the mutual jealousies had become self-exhausted settled itself.

Mr. Trussell's viol became a favorite, with everyone except the inharmonious Deacon, and he never ceased to talk about it. In 1807 there was no preacher, and no prospect of one unless the people would unite upon some person and stand by him. So they agreed to lay aside their dogmas and personalities and form a "Union Society," while like all union societies in religion proved to be no union at all. Daniel Blaisdell was appointed to write an agreement, such as all would sign. A part of the agreement is copied here, not particularly for any intrinsic merit it contains, but as showing the involved and long-winded theology these people cherished, and how thoroughly they were convinced of original sin, and depravity, and the difficulty of making its meaning plain.

We, the subscribers, taking into consideration not only the salutary effects that morality and religion rightly grounded upon evangelical principles, hath upon society in general, but especially upon the rising generation, and being fully convinced that to have the gospel statedly preached amongst us by a regular methodical preacher, who is not

only a man of good moral character, but is reputed to have his communion from on high, will not only have a tendency to lay in the hearts of men in general the strongest obligation to due subjection; but we profess to view it as an institution of Heaven, whereby to convince sinners of Adam's fallen family of their deplorable condition, and bring them to embrace offered grace through a glorious Mediator, as the only means to escape the displeasure of an angry God. And having for a long time viewed with anxiety the deplorable situation of the town of Canaan in this respect, and fearing lest we should not be able to answer at the bar of injured Justice, for our neglect to our children and society, do agree and covenant with each other, &c."

No subscription was to be binding until two-thirds of the common inventory of the town assented to the union.

Rev. Mr. Young of Salisbury, had preached several Sabbaths and many of the people were pleased with him, and were desirous that he should come and settle with them. They sent Richard Whittier and Richard Otis down to invite him to come up and "preach two Sundays more," when they hoped to be able to determine whether he was a suitable man. Mr. Young came as desired and spent a week getting acquainted with the people, and was received with much effusion. The "Union" embraced the Congregationalists and Methodists who were well enough pleased with Mr. Young, but to make it agreeable every way, it was agreed that Mr. Young should exchange at the request of the Congregationalists, once in eight weeks with "some minister of that order," residing within a radius of thirty-five miles. But it is doubtful if he ever had an opportunity to exchange with any one. He did preach here a few weeks after this invitation, but there is no means of telling either of his success, or the time of his exit. We do not know that he was "settled."

In 1808 the town voted to raise \$150 to hire preaching, and that each religious denomination lay out their money agreeably to their conviction. The selectmen were directed to post a notice for six weeks, at Captain Arvin's, Lieutenant Moore's and Moses Dole's Inn, calling upon all the people to come forward, and state to what denomination they wished to pay their minister's tax, otherwise they would be taxed as Baptists. The record shows that while this vote was being discussed, Reynold Gates, Richard Clark, Jr., Josiah Barber and Stephen Worth

the first of these is the fact that the British government had no direct interest in the affairs of the East India Company. The Company was a private enterprise, and its actions were governed by its own interests. The British government, on the other hand, was concerned with the overall stability and prosperity of the empire. This led to a complex relationship between the two, with the government often intervening in the Company's affairs when it felt that its interests were threatened.

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"has come forward and entered their dissent against paying a tax to hire preaching."

Stephen Worth had disputed with some of the brethren the correctness of all Baptists' beliefs. And was for his rashness stigmatized "an infidel." The others were Baptists by birth, education and conviction, and their "decent" probably arose from sympathy with the long-winded Clark.

This arrangement continued satisfactorily for a few years. In 1811 the town voted \$100, "and each denomination to lay out the money their own way," a committee of three, Josiah Clark, Baptist; Joshua Pillsbury, Congregationalist, and Caleb Seabury, Methodist, were appointed to lay out the money. Again in 1812 the town voted to raise \$150 to hire preaching during the year, and Caleb Seabury, Methodist; Daniel Blaisdell, Baptist, and Amos Gould, Congregationalist, were a committee to "hire preachers of each denomination." And they added a cruel amendment to this vote "that no part of the \$150 should be paid to Lt. Richard Clark." Lieutenant Clark was opposed upon principle to paying money to preachers. He was a talking man and the Lord had given him gifts sufficient unto the needs of the people. He had asked the town to give him the whole or part of the money, claiming that on all occasions when there was no stated preaching, he had conducted religious services freely and often at much inconvenience. Many people were not pleased with Mr. Clark's use of his gifts and took this occasion to express their opinion.

In 1813 they voted to raise \$100 for preaching, and once only after this, in 1819, did the town vote money for preaching and that vote was vigorously protested. The "Union Society" went to pieces in 1812, and there was a relapse into the old order of things, each denomination raising their own money in their own way by assessment, and hiring their own preachers. In 1813 a successful effort was made to unite the church and people, and a committee was sent to Grafton, with an invitation to Elder Joseph Wheat, to come and settle here, which he accepted.

Elder Wheat was a Baptist and preached to that church and society for twenty-three years. From the time of his installation in March, 1814, until during the year 1827, he lived as the

pastor and teacher of the people, going out and in before them as an example of an honored and revered man. Inquiries among his descendants have failed to discover his birthplace. It is supposed that he originated in Newmarket. In the war of the Revolution he served seven years, and was discharged when twenty-three years of age. His subsequent career down to his arrival in Canaan is unknown to us. In 1813 he was preaching in various places hoping to get a home, and on two or three occasions occupied this pulpit. For many years previous to this date there had been no "stated" preaching. The people who professed to be Christians, were divided into cliques, and there were several persons who aspired to do the preaching. They could talk long and loud, and because of this "gift" they successfully opposed the raising of money to pay "hireling" preachers from abroad.

The people endured these gifted talkers with long suffering patience, and there seemed to be no remedy except in quiet submission or in active opposition. The same persons who had disturbed and driven Elder Baldwin out of town, had exercised their gifts upon Elder Uriah Smith, upon Elder Ezra Wilmarth, upon Rev. Aaron Cleveland and other candidates for the pulpit down to 1813, when a united effort was made to break up the gifted monopoly and introduce an era of things that should be respectable, orderly and systematic. Elder Joseph Wheat was then preaching occasionally in Grafton, 53 years old, ripe and manly, with large experiences of human grief and suffering; would he come to Canaan, take charge of the souls in this church, and gather up and soften the flinty hearts that were laughing at the dissensions among the saints? They sent their committee, he came, and preached a sermon two hours long. He told them he was a Baptist, but he was a Christian. They liked him, organized a society, and gave him an invitation to join his fortunes with theirs. The following is the preamble to their agreement which was written by Hon. Daniel Blaisdell:

To all to whom these presents shall come, know ye, that we, the subscribers, believing that the preaching of the gospel was intended by the all wise Governor of the Universe as a mean whereby to communicate his special grace to a ruined world, and believing also that a regularly preached gospel tends to promote good order, and strengthen

the bonds of society, Do agree to form ourselves into a society by the name of the First Baptist society in Canaan, for the purpose of hiring Elder Joseph Wheat to preach amongst us; And to that end we do agree that if he can be obtained to remove to Canaan and preach to us so many Sabbaths as forty five in a year, and attend to such lectures and funerals and elsewhere as is common for a settled minister to do. That we and each of us, will pay our proportion according to our inventory, taken by the selectmen for the time being, of the sum of one hundred and twenty dollars, to be assessed and collected by a collector, and to be appropriated and paid over for the support of our said minister and his family yearly, the whole to be paid in cash, if paid to the collector, but if any choose to carry to his house corn, wheat, rye, flour or wool, he is to receive one half the sum due to him, and give his receipt for the same. . . . provided nevertheless, that the agreement and every part thereof shall be null and void, unless such and so many persons shall join said society, so as that the assessments made as aforesaid shall not exceed the sum of thirty cents on the poll.

This agreement contains the signatures of ninety-three men, subscribing in sums from fifty cents to two dollars and fifty cents. These men have long since passed off the stage of life.

"Thomas H. Pettingill agrees to pay Elder Joseph Wheat \$1.00 a year so long as he shall preach in Canaan." "Daniel Blaisdell one half of inventory added if necessary." John Currier, Nathaniel C. Pierce, Harry Leeds, Job Tyler, Josiah Clark, Abraham Pushee, Timothy Tilton, Joshua Currier, Amasa Jones, Adam Pollard, Oliver Smith and Nathan Willis, one dollar each. John M. Barber, Samuel Willis and Daniel Pattee will give two dollars each. Cyrus B. Hamilton will pay \$2.50. Then there are Daniel Colby and John Worth, and Levi Bailey and Wales Dole and Amos Gould and William Campbell, at fifty cents each; then come Moses Shepherd, Nathaniel Wilson, Ephraim Wilson, Abner H. Cilley, six Richardson brothers, and many more all eager to join the society so as to settle the long vexed question of who was to do the preaching to this patiently waiting people.

A committee of invitation — Daniel Blaisdell, John Currier and Sewall Gleason — waited upon Elder Wheat and lost no time in making known the wishes of the people that he become their spiritual guide. The old man listened smilingly and approvingly to their solicitations, and his eyes rested benignly and lovingly upon the long list of names guaranteeing support to him and his

family. He came and was duly installed in that pulpit which he abandoned only at the close of life.

Elder Wheat was a careful man in his intercourse with the people. He had cheerful words and friendly advice for every one. His labors in the pulpit were arduous; his prayers and sermons were almost of indefinite length, and he delighted in the loud music of his great choir, never omitting any of the stanzas in the longest hymns. He labored everywhere, and was called often to attend funerals. In those sad occasions he was a very effective speaker, being naturally sympathetic and weeping with the mourners. It was his custom whenever he heard unfriendly criticisms upon the life and character of a deceased person, to say, "we should tread lightly upon the ashes of the dead." The preaching of Eder Wheat and the high reputation which he enjoyed as a patriot soldier, were powerful influences in forming the habits and characters of many of our people. He was generally modest in relating his exploits. As a soldier he had endured great hardships. One incident in his camp life he used to relate with much feeling. He was captured by the Indians and taken through the woods to Canada. After a time he made his escape and started out alone through the then unbroken forest, two hundred miles. There were a few houses and small clearings along the upper waters of the Connecticut River, the smallpox prevailed in Canada, and the people along the clearings placed him in quarantine, not allowing him to come near their houses by day or night. He would come near a house and call to the people for food, then he would retire a considerable distance while they brought out victuals, and placing it upon a stump, eat and go on his way. He passed through Canaan on that journey on his way to his friends in the southern part of the state. On being asked if he ever killed any person during his seven years' service, he would pause, draw a long breath, and say with a sigh, "I s'pose I've been the death of six hearty men." He was not an educated man; in fact, he used to boast of his lack of education, but he had a retentive memory, and his mind was well stored with facts and fancies, which leaped out on all occasions, and gave interest to his most tedious sermons. He would sometimes say that, "Edication don't make a man any better Christian, unless it's in him. College larn't folks can't come nigh

to God, with their high-sounding phrases. Bible larnin' was good enough for him. He had traveled nigh on to fifty years with it, and he thought he could get nigher to God with his humble ignorance than the man with his head swelled full of theology and 'divinity.' His style was monotonous and sing-song, with cadenzas uttered in a loud tone of voice, so that his words could be heard at long distances. He was very effective in prayer. He used to talk very familiarly with God; seize him by the hand and hold on till he got his blessing—a good old man with all his ignorance. In summer he always wore a loose wrapper, made of calico, that was always flying in the wind. His congregation was not always wakeful. His style and long-drawn utterances were favorable to drowsiness on the part of those hard-working men and women, and when he ceased speaking the sudden stillness would react with energy upon the sleepers.

He was much liked and sought after in all the region about wherever the Baptist Church prevailed. He was tender-hearted and easily put himself *en rapport* with his audience. Under his preaching many souls were converted and led safely through all the ordinances into the folds of the church. He was a great stickler for baptism; there was no salvation without going down deep into the water. It was his custom to wade far out until the water nearly reached his arm pits and when he had said the formula in that loud singing tone that echoed back from the woods on the opposite shore, he would plunge the candidate nearly to the bottom, bringing him up again with a jerk.

When he came to live here he bought a small farm and built a house a short distance below "Peggy's Tavern," on the turnpike. This farm he cultivated with his own hands, and by this means added something to his small salary, which was paid very tardily and oftentimes with ill grace, very much as ministers salaries are paid now. He possessed a powerful constitution, capable of sustaining great physical labor, but the infirmities of age crept in upon him, and he gave up preaching, and took refuge in the family of his daughter, Mrs. Samuel Gilman, who lived on the Carlton Clark farm, where, after months of suffering, he quietly went to sleep in 1836, at the age of 77 years. The legend upon his tombstone is, "Although dead, he yet speaketh."

The first part of the history of the
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Richard Clark, grandson of that Richard who used to spread his gifts freely before the people,—Richard the son, had also exercised his talents as a speaker,—and Richard, the grandson, had an ambition to preach like his fathers. He had but few opportunities for study, but he improved them all, and being a good-natured speaker, received ordination as a minister. He occasionally preached the Baptist doctrine for Elder Wheat. His mind was so absorbed by his ministerial duties that he lived and died a poor man in his own hired house. He was born about 1793, and died at Rumney at an advanced age.

On December 2, 1824, "Brother Ebenezer Clark was chosen clerk, upon the resignation of brother Richard Clark." Then, for several years up to July 30, 1830, Brother Ebenezer Clark, who was a clothier at Factory Village, entirely neglected the duties of his office, even if he had any to perform. During these years the record shows that forty-three names were added to the church. Several extensive revivals occurred among all classes of people, but the fruits thereof were divided among the Methodists and Congregationalists. The treasurer's book, 1827–1838, in the handwriting of Daniel Blaisdell, who was treasurer for many years, shows that several different preachers were hired and paid for. From the resignation of Elder Wheat to Elder John Peacock's call, preachers were hired by the Sunday. Elder Jesse Coburn preached several times in 1827, and also in 1828; Elder Mitchell preached in 1827, Elder Coombs in 1828, Elder Hall in 1829, and Elder Coburn again in 1830; the church numbered 89 members. These men received from three to five dollars a Sunday.

The Baptist Society from the time of the agreement with Elder Wheat, continued to pay its pastor by means of the assessments, and in the manner laid down in that agreement. The list of persons assessed for the year 1827, contains thirty-five names, some of whom were of other denominations than Baptist. It amounted to \$42.47. For the year 1828 the tax amounted to \$44.67; for 1829, the tax was \$48.29; for 1830, \$41.72; for 1831, \$34.65; for 1832, \$34.09; for 1833, \$80.84; for 1834, \$108.93; for 1836, \$93.18, and for 1837, \$66.05. In 1838 the number of members had dwindled to eleven, and although a tax of \$62.58 was levied, there was \$22.16 abated. The clerk has added,

“Josiah Clark, Nathaniel Gilman, Samuel Welch, John Fales, jr, are not as it appears members of the Society.” In 1839 the tax raised was \$34.55, with ten members; in 1841 the tax was \$12.14. This was the last tax assessed, against the following, who were all that were left of the society: Joshua Currier, Ensign Colby, David Currier, Samuel Gilman, Daniel Kimball, Eben F. Currier, John Flanders, Benjamin Bradbury, Daniel W. Chase, and William Chase. In 1829 there was a desire to have a parsonage; some thought it would give the church a better standing to provide their minister with a place to live; that it would be more of an inducement for a good man to come and preach. Subscriptions were taken, ranging from fifty dollars by Daniel Blaisdell, to two dollars by March Barber and Phineas Eastman. The whole amount subscribed amounted to \$477.50 by 44 different men, and the names of Congregationalists and Methodists are found on the list. They purchased the land now occupied by L. B. Hutchinson. The old parsonage house was for many years occupied by Albert Pressey; after his death it was sold and then torn down to give place to the present building. From January to June, 1830, Elder Nichol preached occasionally.

On July 15, 1830, the record continues, “voted unanimously, that we give brother John Peacock a call to labor with us so long as his labors may be thought profitable by himself and the church, for to take pastoral care of the church, and receive ordination as an evangelist.”

The ordination was appointed to take place on the 25th of August, following. Elder Wheat at this time had become infirm both from age and the hardships of his earlier life. He occasionally preached, but the interests of the church seemed to require the presence of a more active man.

The exercises at the ordination of Mr. Peacock, August 25, 1830, were as follows: Prayer, by Rev. S. Coombs of New Chester; sermon, by Rev. George Evans of New Hampton, from II Tim. 6:5. “Do the work of an evangelist”; ordaining prayer, by Elder Joseph Wheat; charge, by Rev. Shub. Tripp of Camp-ton; right hand of fellowship, by Rev. Noah Nichols of Rumney; concluding prayer, by Rev. Amos Foster of Canaan. The conference minutes of the Meredith association to which Canaan

belonged, says this year: "The ancient church is no longer without one to take her by the hand."

Mr. Peacock was a man of earnest piety, of great activity and full to overflowing with magnetic persuasion. He started out so hopefully enthusiastic, that young and old flocked to listen to him. Religion became respectable and was much sought after in Canaan. And under his leadership the church realized her greatest prosperity. The congregation was increased by the attendance of persons in the habit of staying at home; the singing was greatly improved, a lively Sabbath-school sprang up, and members were added to the church, sixty-five, of whom forty-nine were by baptism. It was noted, too, as a good sign, that several chronic difficulties were cured, and it was believed forever settled.

Mr. Peacock remained here two short years, far too short for the prosperity of the church; and then he began his wanderings as an evangelist, which did not cease until he was called home, full of honor, at a ripe old age. His memory remained green among the old people long after his departure, who never ceased to recall his labors here but with expressions of love and reverence. He was a nervous, uneasy, good man, full of sympathetic magnetism and never could rest anywhere. His passion was to be always correcting somebody. Whatever else they did, everybody in his range must "come to Jesus and be baptized." A great many did not escape him. He seems to have stopped about everywhere in New England, preaching and praying and sincerely believing that to be his chief aim in life. He was an earnest, well-meaning man, and the world esteemed him good.

Below are a few extracts copied from the records of the church:

Sept. 15; 1832, Elder Peacock has preached with us two years and ten months, and now thinks it his duty to go to some other place. Voted to dismiss Elder Peacock and companion, and recommend them to the church in Danbury.

Then for a few months they were like sheep without a shepherd, and some went astray. The church numbered in 1832, 123 members.

March 1833. Gave Elder George Evans, a call to come and live with us and Mr. Peacock.

Sunday May 1. 1833. Elder George Evans was recognised as pastor of this church, and minister for the congregation, and received the Right hand of Fellowship from Elder Cheney. We hope that Elder Evans' labors with us may be blest of God to the awakening up of the church, and the conversion of many sinners.

This is the honest prayer of the pious clerk Jonathan Swan, To all which we say Amen, and may the conversion stick!

May 30. 1833, was the monthly meeting, Brethren and sisters related their experiences in the church. It is a low time although some are happy and rejoicing in the Lord.

There was a grievance with brother Moses Hadley, with whom we labored awhile, but getting no satisfaction his case was waived for the present. And then we took measures to increase the interest in the Sabbath school.

After waiting one month in prayerful consideration of our grievance with Brother Moses Hadley, on the 31st. of June. We voted to withdraw the Hand of Fellowship from him and from bro. Moses Hadley 3rd, also.

The business affairs of the church had been neglected, but this year they appear to receive special attention.

We taxed ourselves to support the table and other church expenses, and appointed Bro. B. Bradbury to collect and expend it.

We taxed ourselves \$60 to repair the parsonage and appointed Jonathan Swan and Bailey Welch to expend it.

During the year several brethren were given letters to join other sister churches. John and Sarah Fales to Lyme. "Bro. Isaac Merrill was recommended to any other church of our faith and order." Joshua and Dorothy Merrill recommended to the church in Lowell. And "Sylvia Merrill having related her Christian experience before us, she was, on Sunday, November 10, baptised in the name of the Lord, in Hart Pond."

From this time on, until near the close of the next year, our friend, the clerk of this venerable church, was too busy with worldly affairs to write up his records. He simply tells us that Elkanah Phillips, and Jonson Welch and Elihu Derby were received by letter. And on "December 17. 1834, Sarepta Currier was received into our fellowship by baptism" and in the waters of Hart's Pond, cold as the baths of Apollo, she sealed her faith. At a church conference held this month, "but few were present."

The sisters held a prayer meeting while we retired to talk about arreages, It was then made known that several brethren were get-

ting out into the highway of the world, and that we must send out guides to lead them in. Elder Geo. Evans was appointed to visit bro. J. L. Richardson, and some others who were using unfriendly and unchristian words in relation to the colored pupils of the newly opened Noyes Academy. It was also voted to admonish brothers, Amos and John Kinne, Eliphlet Gilman, Bartlett Bryant, Richard Clark, and sisters Rhoda and Sarah Blaisdell and sister Cole of Orange.

We also voted to give Joshua Currier jr, a letter of approbation as a preacher.

Joshua E. Currier, was son of Deacon Joshua and Mary Currier, born 1812; was converted and baptized by Elder Peacock, studied for the Baptist pulpit, preached many years successfully in the West, and during his later life, preached occasionally at East Canaan.

For a year,—a year of griefs to the brethren on account of the tumults and riots incited by wicked men, and joined in by many of our members, who seem to have forgotten God and all their covenant obligations, and with hearts filled with malice and wickedness, are striving to harm those who do not think with them. Perhaps God will soften their hearts and bring them humbly to see their errors, and with that hope, we will blot out the record of one full year, 1835. The church membership decreased from 138 in 1834, its highest record to 113.

January 1. 1836, It has been a very low time with the church, the year that is past. In Nov. the church held a protracted meeting and the Lord as we trust met with us and revived the hearts of some of his people. And some sinners appeared to be anxious to know that they would be saved.

At this time "Mr. Sewall Kinne, a young man of earnest convictions, was invited to improve his gifts in preaching. And brother Evans was appointed to convey this invitation to him."

Mr. Kinne was son of Luther and Esther Kinne, born in 1809, studied at New Hampton, was ordained at Jefferson, where he labored three years; then preached two years in Dorchester, two years in Danbury, then two and a half-years in Weare. He then moved to Groton, where he preached twelve years. After that, for three years, he preached in the schoolhouse in the Gates district half the time. He died in Groton, August 19, 1872. A man of good abilities, much respected for his equable and harmless life.

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The church voted "that it was the duty of the brethren who remove so far away that they cannot attend with us, to write letters and let us know their condition in spiritual things." On "April 28, 1836, Voted to give Elder George Evans and Mrs. Chloe Evans, a letter of dismission." Mr. Evans had labored here acceptably to the people, but to him it was a strain and trial, because during his years here, the thoughts of the people were far away from religion. Many things operated to discourage him. He asked dismission that he might go and labor in more congenial fields.

On June 30, Elder Harrison W. Strong and his wife, Serena, were received into the church. He occupied the pulpit about ten months, when he received a letter of dismission. It does not appear that Mr. Strong, by his preaching and example, left any deep impress upon the scene of his labors, and he left because many members of the church appeared to know more than he did. During this year the hand of fellowship was withdrawn from several brethren, others "were admonished for neglecting their covenant obligations, by absenting themselves from public worship and for refusing to bear any of the burdens of the church." Committees were appointed to visit various other derelict brethren and ascertain the state of their minds.

At a church meeting in November, Deacon Currier presented a grievance, which had been presented before, on account of certain members assisting in the moving and suppression of the Noyes Academy. "Talked the matter over a little, with some feeling. Got no satisfaction, brethren defiant, and unchristian. Adjourned the meeting two weeks." On the "8th of December We met and talked the matter over again, but the trials are not removed," and were not, until death closed over the graves of all the actors in that wild, sad scene. Eight months pass by and more grievances are presented. "Grief seems now to be the chief virtue in the church. If it will only purify our hearts, and make us humble! Kind and courteous!"

Sept. 7, 1837 at 9 o'clock in the morning, the meeting was opened with prayer, and then the brethren appointed to effect a settlement of a trial between four of the brethren, that after much persuasion and prayerful labor with the grieved brethren, the trial was taken out of the way. And the church expressed their satisfaction by unanimously rising to confirm the same, and when we had sung a hymn we adjourned.

The first part of the history of the world is the history of the human race. It is the history of the progress of the human mind, and of the development of the human soul. It is the history of the human race, and of the human mind, and of the human soul. It is the history of the human race, and of the human mind, and of the human soul. It is the history of the human race, and of the human mind, and of the human soul.

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It would have been more satisfactory had the names been written of those whose griefs "had been taken out of the way."

The next record is a wail for help. "Our lamps are burning dimly because the oil is not replenished."

August 1. 1838, The church has for a long time been wading through trials, many and severe. Elder Boswell, has preached a part of the time with us this year. But we are now destitute and the Lord only can tell what may become of us.

This looks as if faith was weak, and trust not strong. Cheer up brother; day will break, and we shall have a glorious resurrection morning!

On the 24th of September, 1838, a council met for the ordination of Brother Joshua Currier, Jr., as an evangelist, with intention of serving as a missionary in the West. The council was composed of delegates from the churches in Dorchester, Orange, Grafton, Hill, Rumney, Alexandria, and Hanover. The candidate having related his Christian experiences, his call to the ministry and his views of Bible doctrine, the council voted their satisfaction and proceeded to ordain him, assigning the parts as follows: Reading the Scriptures, Bro. V. E. Bunker; introductory prayer, Bro. D. W. Burrows; sermon, Bro. Henry Tonkin; consecrating prayer, Bro. J. Clement; charge, Bro. E. Crockett; concluding prayer, Bro. L. Conant (Congregationalist); benediction, by the candidate. Not a note of music is mentioned. Was none heard? Did those solemn brethren believe a man could be properly set apart for the service of God without a hymn or an anthem? It looks like it; and the town full of great harmonious voices! Where was Moses and Norman?

Jan 10 1839 the church related their experiences with some good feeling, Elder Palmer C. Himes and his wife Adelphi W. Himes were received into fellowship, and bro. Himes is recognised as Pastor of the church.

The membership has decreased to 97.

"Lydia Flint was received into fellowship by baptism," through a hole in the ice. In March, Hannah Welch, Hannah Cilley, and Mary Bradbury, were received into fellowship by baptism, through a hole in the ice.

In April "there is a growing interest among the members.

the first of the year, the weather was very cold, and the
ground was covered with snow. The wind was very
strong, and the rain was very much.

The second of the year, the weather was very cold, and the
ground was covered with snow. The wind was very
strong, and the rain was very much.

The third of the year, the weather was very cold, and the
ground was covered with snow. The wind was very
strong, and the rain was very much.

The fourth of the year, the weather was very cold, and the
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The seventh of the year, the weather was very cold, and the
ground was covered with snow. The wind was very
strong, and the rain was very much.

The eighth of the year, the weather was very cold, and the
ground was covered with snow. The wind was very
strong, and the rain was very much.

The ninth of the year, the weather was very cold, and the
ground was covered with snow. The wind was very
strong, and the rain was very much.

Our congregation has considerably increased since Bro. Himes has preached to us."

In November the church related their experiences and then "voted to withdraw the hand of fellowship from Hannah Cilley on account of immoral conduct." This is the Hannah who only last March, went down under the cold waters through the ice. Our good clerk should have added that "Hannah's immoral conduct" consisted in dancing all night to the music of a fiddle.

Mr. Himes continued to preach here until May 5, 1842. During his ministry a good degree of union was established. Some warnings were given to "derelict" brethren, but on the whole, he left an honored name behind him and departed with the prayers of all the brethren for his future happiness.

July 3 1842 the Methodists preached in the meeting house. The Baptists met in the school house for a conference, and agreed to have a monthly meeting July 7th. This is the first time in many months the church have met. Brother Charles R. Nichols is with us now.

On the 7th "we met and were revived a little. We invited Brother Nichols to preach to us a few Sabbaths." Mr. Nichols remained and preached through the year, giving much pleasing instruction to the congregation. On the 18th of January, 1843, he was ordained as an evangelist. Almost every meeting of the church developed the fact that many of the brethren were more or less human. Was the standard of morals and piety of life placed too high, so that these everyday men and women, who were always in the way of the temptations of business and social pleasures, could not attain to it? We fear so. Their covenants, vows and church obligations, composed of platitudes and high sounding phrases, which few of them could comprehend, very soon ceased to have binding effect upon their minds. They seized upon this religion with the firm determination to hold on during life. Sober reflection afterwards failed to convince them that their hearts were much different from their old life, and so they fell away from their vows and became merely men and women as before.

On the 29th of January, 1843, it was just previous to the destruction of the world under the preaching of William Miller, when comets were blazing across the heavens, and the lights were dancing coldly in the North, three persons offered them-

The first of these is the fact that the medical profession is not a homogeneous body. It is composed of many different groups, each with its own interests and objectives. These groups include the general practitioner, the specialist, the hospital, the university, and the medical research community. Each of these groups has its own set of priorities and its own way of thinking about the problems of the medical profession. This lack of homogeneity is one of the major reasons why the medical profession is so difficult to manage and so prone to internal conflict.

The second of these factors is the fact that the medical profession is a very powerful one. It has the power to control the flow of information, to control the flow of money, and to control the flow of people. This power is one of the major reasons why the medical profession is so difficult to manage and so prone to internal conflict.

The third of these factors is the fact that the medical profession is a very complex one. It is a profession that is constantly changing and evolving. It is a profession that is constantly being challenged by new ideas and new technologies. This complexity is one of the major reasons why the medical profession is so difficult to manage and so prone to internal conflict.

The fourth of these factors is the fact that the medical profession is a very human one. It is a profession that is made up of people who are just like you and me. They have their own strengths and weaknesses, their own hopes and dreams, and their own fears and doubts. This humanity is one of the major reasons why the medical profession is so difficult to manage and so prone to internal conflict.

selves for baptism. They went through the ice into the cold waters underneath, and came out baptized in the name of the Lord. Before this event, their lives had not been exemplary, not always kind neighbors, nor altogether honest, but fairish sort of people. It was hoped they might grow to be better. They attended church services faithfully for a season, bearing some burdens, but they proved after all they had endured to be merely human, and in seven months one was dropped and the other two ex-communicated from the church for a wilful neglect of all covenants, vows and obligations, and never afterwards was there any suspicions that these persons might have been Christian brethren. Who were these? Ah, they have gone with the great majority!

March 9, 1843, a committee reported upon their visit to Bro. Peter Wells and Bro. Nathan Gould. Then voted to withdraw the hand of fellowship from Brother Wells for total neglect of the church, and all its interests, "but we voted to bear with Brother Gould two weeks longer, hoping he may accomplish some of his promises." Brother Nichols prepared a temperance pledge for the church, but a large number of the brethren were not prepared to sign it. Finally, on the 10th of April, "having exhausted all argument out of self-respect, as well as from duty to God and this church, we withdraw the hand of fellowship from Bro. Nathan Gould for his continued neglect of all the ordinances of the church."

On the 20th of April, a few of the brethren met for prayer and conference, and the Lord was with us. The snow being deep in drifts hinders some from attending. Dea. Currier got his horse into a drift and had to leave the road in coming to meeting.

At a church meeting held June 29, 1843, "after some talk, mostly against it, we voted nearly unanimously to withdraw the hand of fellowship from slaveholders and from slaveholding churches, believing it a wicked violation of God's law, to hold a man in bondage."

In September "the religious temperature of the church is very low. Several are finding fault with Bro. Nichols, our young minister. And we are not agreed as we ought to be. Looks as though we might be destitute again."

On the 4th of October "Brother Peacock returned among us,

the first of the year, the weather was very cold, and the
ground was covered with snow. The people were
dressed in heavy coats and hats, and the streets
were very muddy. The children were playing in the
snow, and the dogs were running about. The
people were very busy, and the shops were
open. The weather was very cold, and the
ground was covered with snow. The people were
dressed in heavy coats and hats, and the streets
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were very busy, and the shops were open.

full of zeal for the Master's service, and as he proposed to remain with us a few days, we became hopeful for the good he might do us." He soon began a protracted meeting which was continued for twelve days.

Many of the church members are quickened in their minds. Sinners were solemn and expressed desire for religion. Things are in a low state. The meetings at first were thinly attended, but increased in numbers and interest. Brother Peacock preached twenty-four sermons and attended twenty-four prayer meetings. Had evidence of the presence of God. Professors were revived, old hopes strengthened, evils corrected and good impressions made on the people. Some became anxious about their souls and one indulged hope. Had this meeting continued much good would have resulted. This church has been destitute of preaching for a long time and is very much discouraged.

Twenty-four sermons, and twenty-four prayer meetings; and only one to indulge a hope! Seems as if the labor was not proportioned to the harvest gathered in.

At the meeting in November, Bro. Benjamin Bradbury was chosen to the office of deacon, the honors of which office he wore with dignity and humble faith to the day of his death.

During the year 1844 church meetings were held irregularly. The attendance was small, but generally union and harmony prevailed. They had no preacher, but Brother Cutting of Lyme occasionally occupied the pulpit.

In 1845 the report is about the same, very friendly and united, "but we are like those who sleep. Brother Walker preached to us occasionally until July, when we were left without preaching."

The year 1846 is not distinguished for any lively signs of awakening. "Church meetings were held regularly during the year once in two weeks. There was union among those who met, but the number of these is quite small, and easy to count." The same may be repeated about the year 1847. Once a spasm of life seized the brethren. A special meeting was called at Sister Bartlett's,

To consider the expediency of establishing regular meetings on the Sabbath. A proposition was received from the agent of the Baptist State Convention to assist the church in sustaining preaching, if the church thought there was sufficient encouragement to ask such aid. After a full and free discussion of the subject, it was voted to ask for the proffered assistance.

But we are left in ignorance of the further action of either party. There were, however, some very lively Baptists here at that time and it is fair to suppose that they had preaching. The conference minutes for this year report: "We are without a pastor; prospects discouraging; preaching only few Sabbaths; meetings held for prayer and conference, first Thursday of every month. They still pray, O Lord, revive thy work!"

During the next three years the records are not written, but it is certain that the church was held together by frequent meetings, and they had occasional preaching. They were too feeble to venture to promise a salary to any preacher. During the year 1851, the church met irregularly with small attendance, and not much enthusiasm. Elder J. Clements preached one fourth of the time. It was a weary year for the brethren, as was also the year following, when tired of trials, admonitions and warnings, the church nearly collapsed.

The year 1853 is marked by three distinct records, which are as follows:

July 9. A few of the members met to renew their covenant obligations and to consult about sustaining preaching. Brother Eastman Preaches half the time for the present.

Aug. 2. After conference voted to send a letter to the Association by Brother Eastman.

Mrs. Hinkson brought trial against Mrs. Gates. Voted to admonish Mrs. Gates.

Sept. 3. Church met and accepted the letter to the Association. Sisters Gates and Hinkson were brought forward, and talked upon it awhile. Then agreed to drop it, and forgive each other, and never meddle with it again, and shook the friendly hand at the close of the meeting.

Then for fourteen years the records of the Baptist Church are blank. The good clerk, wearied of writing the same phase over again and again, and so he wrote nothing at all.

In 1859 Elder J. Clements preached part of the time.

In 1867 the church was reorganized at East Canaan. After great trials, an elegant church edifice was built; a corner-stone was laid with solemn pomp in the southeast corner, and it was dedicated in June, 1872, Rev. Doctor Gardner preaching the sermon. It lingered along almost exhausted for many years, making no history worth recording. At the time of Rev. E. M.

Fuller's pastorate, new life was infused into it, and grew under his ministrations, but since its reorganization, it has not been strong enough, financially, to support a preacher for any length of time. There have been intervals when it has been without.

FREEWELL BAPTIST CHURCH.

David Cross was born in Wilmot, lived in Canaan many years on the Clifford farm; was an elder when he came here and was instrumental in organizing the Freewell Baptist Church of Canaan and Orange. On the 12th of January, 1828, "twelve precious souls met together at his house and took the right hand of fellowship as a church by signing the creed." In connection with his name and because of his influence in organizing the church here, the following simple story is copied from the records of that lively church:

There were a few Freewell Baptist families from different churches that took up their abode in Canaan and Orange about the year 1825, and there being no church of their order there they felt to go alone until such times as would be convenient for them to have a church or branch of a church that they could unite with in full fellowship, so that they could enjoy all the privileges that belong to God's house in a free and open manner, believing that God owns such for his people.

Those brethren feeling as if the time of gathering a church was drawing nigh, appointed the 4th day of July 1827, to meet and see if they could have meetings set up for the purpose of declaring the dealings of God towards them, and that they might be help-meets to each other through life.

When met they agreed to spend the afternoon of each second Saturday, of each month as follows,—for each one to meet where they could be accommodated and declare the state of their minds views trials and determinations for the encouragement of each other,—believing God will own and bless them in such meetings, for as he says, "where two or three are gathered together," etc, and Paul says, "forsake not the assembling of yourselves together, as the manner of some is but exhort one another so much the more as ye see the day approaching."

At length the Lord began to pour out his spirit upon the hearts of his people, in such a manner that sinners began to cry for mercy, backsliders awoke, and saints rejoice in God the Rock of their salvation.

In short our numbers began to increase so that when met for monthly meeting in the house of brother David Cross on Jan. 12. 1828, there were twelve precious souls that took the right hand of fellowship as a

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Church, to be called the First Freewell Baptist church of Canaan and Orange.

The church flourished; it gathered into its brotherhood more than one hundred members. It has never had a place for public worship, but its full-blooded activity has been felt by other churches. For many years it was the liveliest of them all and held more members than all the others. One reason for its success is doubtless its freedom from covenants, and the small cost of maintaining its organization. The elders take what is given them of the small collections made; they build no houses, but preach in schoolhouses, forests or other convenient places. It is a marvelous system of worship, and has great fascination for that large portion of the people who wish for cheap and lively religion. The schoolhouses have been crowded with attentive listeners, and scarcely a week would pass without conversions followed by baptisms, witnessed by large numbers of spectators. It works among the people who have little time to read and think for themselves and draws them all within its folds.

Of all its preachers and elders, no one deserves more credit than Elder Solomon Cole of Lebanon, who for years in summer and winter drove his horse from Lebanon to Factory Village to show sinners the path to God. Through a long life, devoted to that religion, his was always the hand held out to any who asked; a man of means, with a large business that required his constant care, some part of each week saw him exhorting his brethren in stentorian tones to praise the Lord. I do not believe he ever wrote a sermon; his words came naturally from a heart full to overflowing. Unmindful of interruptions, he never failed to carry the conviction that he was an earnest man. Collections were sometimes taken for him to buy him a new hat for instance, but that like all others, went to the poor and needy. He preached because he liked to, and no obstacle was too great, no storm too severe for Elder Cole. As sure as Kelley's Hall was to be packed to its doors, so sure was Elder Cole to be there. He preached in the schoolhouse,—anywhere the people asked him. All who knew him admired him. He was sincere, and the word of a sincere, honest man, whom the people believe to be such, goes farther than gold or riches. I remember distinctly of one incident, when I wanted to buy some clapboards of him. He said:

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"I will guarantee those to be clear; as to those, I will guarantee there is not a good one in the bunch." He died April 3, 1902.

The following are some of the men who preached this faith: Joseph Flagg, born in Grafton about 1799; was an original member of this church; he was ordained in 1831, in company with Job C. Tyler, by the Weare Quarterly Conference; married Relief Springer, daughter of Henry; he is represented as a man of good talents, a very effective preacher, sincere and true in his friendships and attachments; he died in Vermont some years ago. John Sweat was born in Gilmanton in 1813; he was the son of Nathan, who for many years lived on the old Clifford farm; he and Otis Willis of Hanover, married daughters of Moses Lawrence, studied for the ministry, and were ordained together about the year 1840; Mr. Sweat labored acceptably many years in northern Vermont, and then went to live with his daughter in Hanover. Job Colman Tyler, son of Job and Ann (Pike) Tyler, born March 1, 1799, a man of slight education, but very confident and intimate with God; he was very sympathetic and emotional, always earnest and interesting, and in his prayers and exhortations seemed to be standing in the immediate Presence; he had a strong desire to be counted an elder, because his perfect trust in God would give him more strength to help heavy-laden sinners lift the cross; he was ordained by the Weare Quarterly Conference in company with Joseph Flagg in 1831; his ill health was a bar to his being settled in the ministry; because he could not assume its cares and responsibilities; he was several times chosen pastor of the church in Canaan and Orange, and so far as he was able, performed its duties acceptably; he was often called to weddings, to the sick bed, to funerals, and though not great at preaching, his prayers were wonderful for elasticity and confidence; he lived to be an old man, and died in Canaan, September 1, 1879, at the age of 80 years and six months.

Nathan Jones was born in Wilmot, September 1, 1818; he came to Canaan in January, 1845, and was for a greater part of his life a resident of the town; was ordained an elder in May, 1847, at Weare; from that time on he preached in Wilmot, Canaan and Orange, until his death at Campton, January 13, 1894; he established a hammer shop on the stream that runs out of Hart's Pond and worked at that trade for many years; he

was a close reasoner and a good debater, and was respected for his sincerity and perseverance; he married, first, Polly C. Bailey of Newbury, with whom he lived nine years; he then married Mary A. Gile of this town, and was the father of six children.

Elder George Davis, born in 1812, died in 1872; he attained to the name of "Shouting Davis"; he was an irrepressible Christian, and his heavy voice startled many a worshiper, who was quietly listening to the preacher.

CHAPTER XV.

THE CONGREGATIONAL CHURCH.

In 1795 four Congregationalists of this town joined the Rev. Eden Burroughs' church at East Hanover. In 1799 the town wished to settle Rev. Ezra Wilmarth as preacher, but the church refused to conform and the town voted to raise no money for preaching, which was a set-back for the long-winded deacons. Meantime Rev. Aaron Cleveland of Norwich, had arrived here to visit Connecticut friends. He preached in the unfinished meeting house. He was a Congregationalist, as were many of the settlers from Connecticut. They offered Mr. Cleveland \$105 and 150 acres of land, half of the Minister's Right under the charter, to come and be their preacher. It was not much of a temptation to the old gentleman, and when he left town he had raised such desires in the hearts of the brethren of his faith that they sent a committee to Hanover to lay their hopes and desires before the church in that town. As a result of this day's work, Rev. Eden Burroughs and one of his deacons came over to Canaan, where they found thirteen persons willing to enter into covenant relations as Congregationalists, after which they were constituted a branch of the Hanover church, and this relation continued until the spring of 1803, then Doctor Burroughs and Rev. Mr. Dickenson of Meriden, came here and the "branch" was lopped off from Hanover and became the Congregational Church of Canaan. Joshua Pillsbury was the first deacon. This church was never self-sustaining, even in its best days. It was always a beneficiary of the New Hampshire Missionary Society. During several years the church enjoyed preaching by missionaries and neighbor preachers. Rev. Curtis Coe used to come up here from Newmarket and spend a few weeks, preaching in the meeting house, for each denomination had to use it; laboring lovingly without pay or the hope of reward in this world. After him, Rev. Broughton White come occasionally and preached pure Congregational truth to the people. The labors of these men were acceptable and fruitful. Additions were made to the

church, which gave the brethren courage and confidence to go on with their work.

In 1814, Mr. Rolfe preached to them half of the time and a part of 1815. The church then consisted of thirty members. In 1819 there was a strong feeling to form a society, to which any and all persons could belong, of any denomination, like the Baptists had done, its object being to assist the church in the management of its affairs in a worldly way. Accordingly application was made to the legislature for a charter, which was approved on June 17, 1819, incorporating the "First Congregational Society of Canaan." The incorporators were Amos Gould, Elias Porter, Charles Walworth, Joshua Pillsbury, Joshua Pillsbury, Jr., "and their associates and those who may hereafter be associated with them." They were incorporated into a "religious society for the support of the gospel ministry, with all the powers and privileges usually enjoyed by corporations of a similar character and with the power of holding any estate, the annual income of which shall not exceed \$1200." "Any person may join by signing the book of records and may leave the same by giving six months notice, and discharging all taxes legally assessed on him and his proportion of all debts contracted by the society during his membership." Money could only be raised at an annual meeting. The first meeting was held at Dole's Tavern, August 12, 1819. Amos Gould was moderator, Timothy Tilton clerk and Daniel Hovey treasurer. Jacob Trussell, Elias Porter and Amos Gould were the first assessors. The ten articles of the by-laws were read and adopted.

The next meeting was at the meeting house on March 6, 1820, when they adjourned to James Wallace's. Jacob Trussell was chosen collector and \$60 was voted to be raised to "hire preaching." Elias Porter, Amos Gould and Samuel Noyes were chosen a committee on preaching. On September 4, 1820, the committee were empowered to engage Rev. Charles Calkins to preach one year.

The names of the members of the society for that year were as follows:

Amos Gould
Elias Porter
Samuel Noyes
Charles Walworth

Josiah Barber, 2d
Moses Dole
Joshua Pillsbury
Joshua Pillsbury, Jr.

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Timothy Tilton	Joshua Harris
Nathan How (Enfield)	Abraham Kimball
Wm. Atherton	James Blaisdell
Daniel B. Whittier	Robert Hoyt
David Gould	Levi Bayley
Jacob Dow	Elijah Blaisdell
Joshua Blaisdell	Jacob Trussell
Samuel Sanders	Jacob Richardson
Joseph Bartlett	John Hoyt
Alfred Porter	Daniel Hovey
Bartlett Hoyt	Abram Page
Abraham Pushee	Richard Otis
Nathaniel Currier	Nathaniel Derby
Shubel Towle	Thomas Wood (Orange)
Mathew Greeley	James Eastman
James Wallace	

The amount of money assessed against these men was \$61.05. And the collector was to "collect the same in case of refusal as the law directs."

On November 22, 1819, a tract society was formed with Dea. Amos Gould as moderator and Josiah Barber, 2d, clerk. It was called the "Canaan Moral and Religious Tract Society, Auxiliary to the N. E. Tract Society." Any one could become a member by paying twenty-five cents; the object was to distribute tracts. Nearly all the subscribers were Congregationalists. Amos Gould, Josiah Barber, 2d, Joseph Bartlett, Elias Porter, Richard Otis, Jacob Trussell, Benjamin Trussell, and their wives. James Blaisdell, Charles Walworth, John Hoyt, Robert Hoyt, Joshua Pillsbury, Jr., Polly Lathrop, Ephraim Noyes, George Richardson, David Richardson, Jacob Dow, Joshua Richardson, Jr., Thomas Wood, Timothy Tilton and his wife, Persis F. Austin, Anna Richardson.

Rev. Charles Calkins came in 1820, he had been preaching in Salisbury; Mrs. Hubbard Harris, his cousin, heard him there in 1819, on her wedding journey; he was a son of John P. Calkins, one of the early settlers on South Road. He was not a great man, and was too much afflicted with nerves to be successful as a teacher and evangelist. The old Baptists of Canaan were not men of refinement, nor were they apt to choose soft words in reference to rival ministers. As a class they saw no good in anything but baptism, all other isms were to be talked about

and treated with contempt. They never missed an occasion to speak sharp words of Mr. Calkins and his church, thus engendering annoyance and ill-feeling. Mr. Calkins remained about four years, bearing as he thought a heavy burden all the time.

John Farmer, in the *New Hampshire Gazetteer* of 1823, says of Canaan: "There is a small Congregational Church, of which Rev. Charles Calkins is pastor."

In 1823 he decided that preaching was not his strong point, and his relations with the church were brought to a close without regret on either side. For several months after this event there was no Congregational preaching in Canaan. Mr. Calkins engaged Mr. Trussell to go with him to Waterbury, Vt., and build a sawmill, the pay being contingent upon the success of the mill. When it was completed and ready to operate there came a great rain, the swollen river crowded against the mill and carried it off. This catastrophe, Mr. Calkins received as a demonstration of God's anger for abandoning His peculiar service. He returned for a time to New Hampshire and preached in Boscawen, but he was unsuccessful there also. He had evidently mistaken his calling, and discouraged by his continued ill-success, started out upon what was then a perilous undertaking, a journey into the unsettled West. He reached western Pennsylvania and there we lose all trace of him.

In the New England Conference minutes, Canaan belonged to the Orange Association and in 1824 appears as a separate church, but no pastor. The number of church members is given as 34. Rev. Broughton White came occasionally to preach and when the brethren could do no better they waited upon the services of Elder Wheat. There was a young man in Hanover who had just completed his studies and was waiting for an opening to preach. Mr. White sent him over here in the spring of 1824. He was about here more than a year, gaining friends by his sincerity, his pleasant ways, his refined manners and the Christian graces which adorned his life everywhere. Even those rough natures that saw only pride and dandyism inside of a nice fitting suit of clothes, withheld their surly remarks when they became acquainted with the sentiments which governed the life of Amos Foster. On his first visit, Mr. Foster rode horseback from Han-

over to Canaan, arriving here on Saturday afternoon. He stopped at the house of James Wallace, whose wife was an ardent Congregationalist. He found there also Mrs. Jacob Trussell, whose husband was the miller at the village. He accompanied Mrs. Trussell to her house. The next morning Elder Wheat came plodding along on his way to church. Mr. Trussell hailed him with the remark: "Elder, I've got a young man here from Hanover and he will preach for you a part of the day, if you like?" "Ha! wa'al," replies the elder, "le' me see," and turning shortly about, he went into the house without rapping, and without removing his hat or waiting for an introduction, addressed the young minister with: "Wa'al, what part of the day do you want to preach?" "Oh, the part that will suit you best," was the modest reply. The elder took a full survey of the young man, and without making any further remarks started on his way. But he lingered at the door of the church, talking with the people, until Mr. Foster arrived, when the elder went to him and said abruptly: "I guess you'd better preach all day, if you want to," and escorted him into the pulpit, where he sat all day listening, declining to take any part in the exercises. The old man was greatly pleased, and afterwards displayed all the friendliness he was capable of feeling during their lives. The old man was very opinionated, and never was known to own up that he was wrong in anything. As a general rule, he despised "edication." He "never had no larnin'; he was like the 'postles whom Christ selected for their ignorance, and thought he knew he could get closer up to God than college-larnt men, because his head and heart wan't full of dictionary words and high notions that only make men proud." "He'd preached the gospel nigh on to forty year and Bible larnin' was all he could make any use of."

The elder when once he commenced his services, was oblivious to all outside influences. He had a great sonorous voice that rebounded from the sounding-board above him and filled every corner of the house. Once in that spacious pulpit, and he had neither ears nor eyes, nor the perception of time, till his subject was exhausted. The galleries were well filled with singers, young people from all over town, who came to Elder Wheat's meeting to have a good time singing his long psalms, and whis-

pering together during his long prayers and longer sermons. But on this occasion their levity and playfulness annoyed Mr. Foster, and nearly interrupted the services. He supposed they might be laughing at him, but when he learned they were only engaged in their usual pastime, he thought the matter over, and concluded to give these young persons some good advice. Not long afterwards the elder invited him to preach again, and this time he took for his text the famous paragraph: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth," etc. It is said to have been a very excellent sermon, and was addressed very pointedly to the gallery, so that for a time they were shamed into a decent observance of the proprieties of the place. But they pretended also to be very much annoyed at the rebuke administered to them. To show their resentment and to make the minister and the congregation feel it also,—they all stayed out of the seats in the afternoon and there was no singing, neither was there any disturbance. This event afforded a whole week's gossip for the town, and it was improved to such good advantage that before Sunday came around again, the principal singers went to Mr. Foster and apologized for their rudeness. And he ever afterwards had good singing and attentive listeners. The arguments and teachings of that sermon had a life-long influence upon the life and conduct of at least one man. Old people tell us of the early life of Joseph Dustin, how his days and years were a continued profane riot, and that on all occasions he led the crowd when any violence was contemplated. He had always scorned religion and laughed at the clumsy way Elder Wheat had of bringing souls to God. There was nothing cheerful or loving or refined in his religion, and his God was a good deal like himself,—without "edication or larnin'," and rendered blind and deaf by his own thunder. But here was a style of argument and refinement of expression, in speaking of God's love to man, that arrested Joseph Dustin's attention and struck such deep conviction into his mind that it was time for him to begin a new life. It was not long afterwards that he became a professed Christian and a praying man, and for more than fifty years he did not fail to proclaim his belief in the God who "took his feet from the horrible pit and miry clay and placed them on the rock of Jesus

Christ." But what created surprise was, that instead of uniting with Mr. Foster's church, to whom he had always been much attached, he should join the Methodists, after which he was always identified as one of the leading pillars. But this is readily accounted for when we consider that his temperament was always very demonstrative, and it is only among Methodists that religion is allowed to fill a man bursting full, so that it runs over and displays its happiness in shouts of Amen and hallelujah, and in songs and praise. Mr. Foster was always earnest and there was a gentle dignity in his manners that attracted all hearts to him, but it was not common for his congregation to interrupt him with shouts of approval.

On January 17, 1825, the committee of the church and society sent a letter to Mr. Foster, giving him a call to be pastor of the congregation, to which Mr. Foster on the 28th wrote this reply:

Dear Brethren and Friends:

With no ordinary feelings of interest have I viewed the mysterious and unexpected providences, which, at first, directed my steps to this place; and with no less interest have I viewed those happy occurrences, which have contributed to prolong my stay among you. At the commencement and during the prosecution of my preparatory and professional studies, it was my endeavor to place fully in view the solemn and awfully responsible undertaking in which it was my object to engage. And, when after having struggled with many and complicated embarrassments, which, through the interposition of a kind providence, I was enabled to surmount, it pleased God to introduce me into the Work of the Holy Ministry, I endeavored to give myself up to the leadings of divine providence; that He, who orders all things rightly and well, might make such a disposition of myself and my services as should most subserve the promotion of His own Glory and the interests of his kingdom. Nor do I *now* wish to call back the surrender I then made. If I do not greatly mistake my feelings, and the motives by which I am governed, it is my great wish to pursue the path of duty, without being governed by selfish or interested feelings—Wherever the voice of providence calls, *that* voice I wish to obey. In relation to the event in which my coming among you has resulted, I have only to remark, that it is one of which I had not the most distant thought. Of the wisdom of that providence however, which has directed to that event, we must not have the presumption to entertain a doubt. He, who orders all things after the counsel of his own will, knows what is best, — and if he gives direction to all events, if the minutest occurrences do not take place but by his premission, and if not a sparrow falls to the

ground, without his notice, then it is a fact that all those circumstances that have contributed to bring about this event, are under the immediate government and direction of an all wise and over-ruling hand. Shall the motions of this hand be disregarded? Shall those circumstances be attributed to the capricious operations of chance? Or shall man presume to say that he can advise to a safer and better course than here seems to be pointed out? If duty can be learned from the leadings of providence in any cases, perhaps, it may be discovered in this instance before us. I should not dare to oppose *my* judgment against what here seems to be the plain and obvious dictates of the divine hand. Another consideration has operated powerfully on my own mind in relation to the subject of your communication, which is, the high importance, that every town should enjoy the stated and regular means of grace, and the necessity of making strenuous exertions to supply destitute towns with these means. To the lovers of vital godliness it must be delightful to discover the increasing interest that is felt for the general prosperity of Religion. A deep sense of the condition of millions of our race, who are destitute of a knowledge of the Savior, seems to have been awakened; and altho' the means brought into operation for the general diffusion of Christian light thro the world, are very inadequate to the object to be accomplished, yet laudable efforts have been made; and, that these efforts may be continued, extended and increased, till the whole world shall be filled with the knowledge of the Lord, must be the spontaneous effusion of every pious heart. But while it is a matter of joy, that so much is done for the advancement of religion abroad, still it must be obvious that the claims of the destitute at home, should by no means be overlooked. Those even in Christian lands, without the means of grace, without repentance and faith, are in a condition equally as deplorable as those who inhabit the deepest shades of heathenish darkness. To cast an eye over the dreary wastes of our own domestic Zion, and view the moral desolations, which sin has produced, must excite an anxious sympathy for the inhabitants of those places. Many have been apprized of the importance of doing something to repair those wastes, to supply destitute flocks and congregations with the stated means of grace, that the wilderness and solitary places within our own borders may be glad and blossom as the rose.

The regular and systematic enjoyment of gospel means and ordinances, furnishes the most efficient safeguard of moral principle; and of course, is the best security of individual right. It induces sobriety temperance, industry; and hence promotes peace, health, prosperity and general happiness. That the gospel should therefore be supported in every parish and town is of vital importance as to the temporal interests of the people. But when we look back at its influence on their spiritual and eternal interests, none can possibly estimate its value. It hence becomes very desirable that every parish and town should be supplied with the stated administration of the word and ordinances of

the gospel; — and hence also, it becomes the duty of every well wisher to human happiness to contribute his share in bringing about an event so desirable. And when divine providence opens the way by which one may be instrumental in accomplishing such an object, and renders his duty obvious, who shall shrink from going forward in the cheerful performance of this duty? With these views before me, My Brethren and Friends, I, after a sober, deliberate and prayerful consideration of the subject; and at the same time under a solemn sense of the obligations which I impose upon myself, and relying alone on the assistance of divine grace to make me to discharge these obligations I am induced to comply with the respectful invitation extended to me through your committee to settle over you as your minister, in thus yielding to your request, I can not but feel penetrated with a sense of my own insufficiency for the undertaking in which I consent to engage. Let me entreat you to remember, that he, whom you have invited to be your spiritual guide, is a frail, unworthy, sinful worm of the dust. He therefore entreats an interest in your sympathies and prayers, in this let him not be disappointed. His earnest supplications will ever be engaged in your behalf. Many things, during my residence here, have occurred, which have been the occasion of mutual rejoicing; and created ties, which, I trust, the long lapse of eternity will only serve to strengthen. Let it be our united prayers, that the connexion, which may hereafter be formed may be crowned with still happier results. Let us be duly impressed with a sense of the imperfection of human nature, and be prepared to bring into exercise a spirit of mutual forbearance and forgiveness. Let every step in relation to this important matter, be taken as in the near view of eternity; remembering, that we are amenable, for our conduct, and the motives by which we are actuated, at the tribunal of an omnipotent Jehovah. May we then find that the solemn engagement into which we are about to enter shall have met the divine approbation.

Wishing you grace, mercy and peace, I subscribe myself your Brother and servant in the Lord.

AMOS FOSTER.

On March 7, 1825, the society accepted of the doings of its committee, John H. Harris, Moses Dole and Elijah Blaisdell, and the contract they had made on February 28, 1825, with Mr. Foster. The committee appointed from the church on this occasion to contract with Mr. Foster were Jacob Trussell, Elias Porter and Samuel Drake. This contract provided to pay Mr. Foster annually \$250, for the term of five years, the first payment to be made on the first day of January, 1826. Mr. Foster agreed to assign to the committee “for the benefit of said church and society the subscriptions which have been heretofore made

to him, amounting to the sum of \$200." Mr. Foster was to receive any further sums from the New Hampshire Missionary Society to an amount so as to make his salary \$400. If the sums received from the Missionary Society were not enough to make his salary \$400, he had the privilege to preach out of town, to an extent so as to make up the \$400, and no more.

Mr. Foster had married on the 29th of June, 1825, Miss Harriet Amelia White, oldest daughter of Rev. Broughton White; they lived in the house now occupied by Mrs. Caleb Blodgett. The parsonage house was not fit for use, and was on the other side of the street. He had to pay rent all the time he was here. It was several times voted to pay his rent, but during all the time he was here the church and society were in debt to him and he left here with the society owing him. It is a wonder that Mr. Foster, all through his long life should have entertained such strong affection for the people of Canaan. They did not treat him well; in fact, they never really appreciated him. He came here from school, in debt for his education. He lived here and worked faithfully about nine years, and then his debt was not paid,—was scarcely reduced,—and when he left, he had borrowed money from one of his brethren, who threatened to sue him if it was not paid,—and suing a man without money in those days, was to shut him up in jail. Up to that time our laws in relation to debt were barbarous, relics of ages when poor men had no rights and the grave was often more merciful than the creditor. Mr. Foster went from this town to Putney, Vt., and it was friends in Putney who came to his relief when threatened with such dangers.

No better description could be given of the condition of the people and Mr. Foster's pastorate than that written by himself and in his words, which is also a history of his life:

I was born in Salisbury, N. H., March 30, 1797, and was the son of Richard and Esther (Jewell) Foster. When I was one year old my parents removed to Hanover, N. H., where I spent most of the early years of my life. From my childhood I was in the habit of attending public worship, and this habit with the teachings of a pious mother deeply impressed upon my mind a sense of the reality and importance of religion. In the spring of 1815 there was a revival in Hanover under the ministry of Rev. Josiah Towne; in that revival, I trust, I embraced religion, and on the first Sabbath of January, 1816, I made a public

confession. Then my thoughts turned to the question of becoming a minister of the gospel, but want of means stood in my way. Kimball Union Academy was opened about this time, with a considerable fund for the express purpose of assisting indigent students in the pursuit of an education for the ministry. In the spring of 1816 I entered that institution as one of its beneficiaries. In 1818 I entered Dartmouth College and graduated in 1822. During my college course I was assisted by the Ladies Benevolent Society of Acworth. I immediately after graduation commenced my theological studies under the instruction of Rev. President Tyler. In February, 1824, the Windsor Ministerial Association held a meeting at Norwich, Vt., at which time I was licensed to preach the gospel. Rev. Broughton White was present, he had just come from Canaan, having spent a short time in missionary labor in that place, and knowing the state of things there, he requested me to go and spend a Sabbath with the people. In accordance with the request I came to Canaan in March, 1824, and preached my first and as I supposed my last sermon to that people. In April following, I visited the town again by request, and preached a second time. I was now invited to return and spend several weeks more. Accordingly in June I returned. Soon after I received a commission from the N. H. Missionary Society to labor in Canaan and Orange ten weeks.

At the expiration of this service, efforts were made to retain me for a longer time. On the 17th of January, 1825, an invitation was given me to become the pastor. An affirmative answer being returned, an Ecclesiastical Council was called on March 2, 1825, and I was then ordained as the first pastor of the Congregational Church and Society in Canaan. The sermon was preached by Rev. President Tyler of Dartmouth College.

It is well to state some other interesting things which Mr. Foster does not mention at his ordination. Rev. Broughton White gave the charge; Rev. Baxter Perry of Lyme, offered the introductory prayer; Rev. Samuel Goddard of Norwich, Vt., made the consecrating prayer; Rev. Josiah Towne of Hanover, gave the right hand of fellowship; Rev. Abraham Burnham of Pembroke, addressed the people, and Rev. Charles White of Thetford, offered the concluding prayer. Elder Wheat was an invited guest. The several pastors and one delegate were present from each of the following churches: Washington, Pembroke, Hanover, Lyme, Norwich, Lebanon and Thetford. The singing was conducted by Ashiel Smith from Hanover, who was a famous conductor of singing schools and choirs. The seats were filled with singers, for in those days singing was taught freely every season. Benjamin Trussell played the bass-viol and Bracket Tilton worked on the violin. Betsey Pratt sang treble firmly

The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a part of the United States in 1850. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a part of the United States in 1876. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a part of the United States in 1864. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a part of the United States in 1890. The fifth was the discovery of gold in Montana in 1865. This discovery led to a great influx of people to Montana, and the state became a part of the United States in 1889. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a part of the United States in 1890. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a part of the United States in 1896. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a part of the United States in 1909. The ninth was the discovery of gold in New Mexico in 1880. This discovery led to a great influx of people to New Mexico, and the state became a part of the United States in 1906. The tenth was the discovery of gold in Texas in 1885. This discovery led to a great influx of people to Texas, and the state became a part of the United States in 1901.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Colorado in 1859 was the second of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Nevada in 1859 was the third of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Idaho in 1860 was the fourth of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Montana in 1865 was the fifth of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Wyoming in 1869 was the sixth of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Utah in 1871 was the seventh of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Arizona in 1876 was the eighth of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in New Mexico in 1880 was the ninth of a series of discoveries that led to the discovery of gold in other parts of the United States. The discovery of gold in Texas in 1885 was the tenth of a series of discoveries that led to the discovery of gold in other parts of the United States.

and pleasantly. There were several counter-tenor singers, a part that would not be agreeable now, and was not particularly so then. Music was not yet arraigned for alto voices. The music was selected from the anthems of "Village Harmony" and the "Bridgewater Collection," and included "Strike the Cymbal." The solos were sung by Miss Pratt, Doctor Tilton and James Currier. It was great music and very effective giving us an idea of force and power of harmony in subjection. There was a feast served at James Wallace's after the services. It was customary on all convivial occasions to serve rum to the guests. Out of respect to the habits of Mr. Foster and Mr. White, it was dispensed with at this time, to the no small annoyance of a number of those present.

Mr. Foster continues:

During the whole of my ministry in Canaan embracing a period of nearly nine years, some sixty persons united with the church. At the time of my leaving, it consisted of seventy members. In the meantime several had been removed by death or otherwise. The building of the meeting house, dedicated Jan., 1829, promised much as to the prosperity of our society. The congregation on the Sabbath was considerably increased, more attention was paid to religion, the Sabbath school was attended by larger numbers, our prospects every way seemed encouraging. The state of morals was much improved while I was a resident of Canaan. At first a desecration of the Sabbath was very prevalent. Gunning, fishing, riding out for pleasure were common practices in that day. Often on the Sabbath did I hear the report of guns from one direction and another, and much disrespect for the sacred day was manifest by those improprieties in which the young indulge themselves in the house of God. Not only in regard to keeping the Sabbath, but also in regard to temperance a change for the better took place. The reformation of Jonathan Kittredge, Esq., always seemed to me a signal and happy event. It took place, I think, in the spring of 1826. Mr. Kittredge had one of his fits of intoxication about the time of the state fast. I frequently saw him pass my house, staggering as a drunken man does. His appearance suggested the thought of preparing a sermon on the subject of intemperance, which I did. When Mrs. Plastridge returned from the meeting, he was then becoming sober, he asked her, "What did Mr. Foster preach about today?" She said "About Intemperance." "Oh," said he, "I am the cause of it." Which was true. He came at once to see me. His agony of spirit was beyond anything of the kind I had scarcely ever witnessed. I saw him often afterwards and did all I could to encourage him in his reformation, which then commenced. In a week or two after this, at the close of my afternoon service on the Sabbath, Mr. Kittredge arose and gave the audience

a most interesting and affecting account of himself, acknowledging his past intemperate habits and expressing his determination by the Divine help thenceforth to lead a sober, temperate and Christian life. He soon removed to Lyme and after several years returned to Canaan. In principle and practice he was ever afterwards, so far as I know, a consistent friend and supporter of the cause of temperance. Before I left Canaan there were influences set to work which I thought were useful. A Temperance Society was organized, and we had some able and interesting addresses on the subject, by such men as President Lord of Dartmouth College, Dr. Muzzey of Hanover, Rev. Charles White and Dr. Palmer of Thetford, Vt. With the people of the "early days" of Canaan, I had no knowledge. But at first it seemed to me that there was a strong sectarian prejudice existing among the different denominations. As an illustration of this let me state an incident. It occurred in the old Meeting house, on the day of my ordination, Dr. Tyler was preaching the sermon on the text in Hebrews 5: 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." In the midst of the sermon as Dr. Tyler was describing the qualifications of one called to the ministry, a man in the side gallery at the right hand of the preacher, spoke in a loud voice that could be distinctly heard; "It's all college call, it's all college call." It was designed as was supposed to express his contempt of an educated minister. Before I left Canaan it was evident this sectarian prejudice had diminished and I think the effect was owing in a degree at least, to the policy I adopted, which was this, finding several Christian denominations in town, I said to myself, "I will meet these Christian brethren more than half way and I will not lift a finger to pull down another denomination with a view to build up my own."

Adopting this principle practically, I have reason to hope, I gained the confidence and esteem of all classes of people. Elder Wheat always manifested fraternal kindness and good will, and my intercourse with him was agreeable. I remember distinctly a call I made at his house awhile after my settlement in Canaan. In the interview, he gave me a little sketch of his own life, spoke of his having been in the war of the Revolution, and of his religious experiences, among other things he remarked, "I haven't got no larnin', I was edicated in the school of the devil." His wife sitting by, raised her head and closed the interview by saying, "Well, you'll have t' die in your ignorance. It's hard to learn old dogs new tricks." If silence gives consent always, the old gentleman accepted the retort, for no more was said. The Elder was a good man, but I never knew of a revival of religion under his ministrations.

For Judge Daniel Blaisdell, I always entertained a very high esteem. He was a man of very correct principles, sound judgment, and exemplary conduct, and he made himself highly useful, both in his public and private life. There were other citizens whose names come to my remembrance, and whom I held in high esteem. Dr. Tilton, Capt. Dole, the Harrises, Joshua Pillsbury, Charles Walworth and Mr. Porter on

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the state, and the population grew rapidly. The second was the discovery of gold in Nevada in 1859. This also led to a great influx of people to the state, and the population grew rapidly. The third was the discovery of gold in Colorado in 1858. This also led to a great influx of people to the state, and the population grew rapidly. The fourth was the discovery of gold in Idaho in 1860. This also led to a great influx of people to the state, and the population grew rapidly. The fifth was the discovery of gold in Montana in 1862. This also led to a great influx of people to the state, and the population grew rapidly. The sixth was the discovery of gold in Wyoming in 1869. This also led to a great influx of people to the state, and the population grew rapidly. The seventh was the discovery of gold in Utah in 1871. This also led to a great influx of people to the state, and the population grew rapidly. The eighth was the discovery of gold in Arizona in 1876. This also led to a great influx of people to the state, and the population grew rapidly. The ninth was the discovery of gold in New Mexico in 1878. This also led to a great influx of people to the state, and the population grew rapidly. The tenth was the discovery of gold in Texas in 1880. This also led to a great influx of people to the state, and the population grew rapidly.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the rapid growth of the western states. The discovery of gold in Nevada in 1859 was the second, and led to a great influx of people to the state. The discovery of gold in Colorado in 1858 was the third, and led to a great influx of people to the state. The discovery of gold in Idaho in 1860 was the fourth, and led to a great influx of people to the state. The discovery of gold in Montana in 1862 was the fifth, and led to a great influx of people to the state. The discovery of gold in Wyoming in 1869 was the sixth, and led to a great influx of people to the state. The discovery of gold in Utah in 1871 was the seventh, and led to a great influx of people to the state. The discovery of gold in Arizona in 1876 was the eighth, and led to a great influx of people to the state. The discovery of gold in New Mexico in 1878 was the ninth, and led to a great influx of people to the state. The discovery of gold in Texas in 1880 was the tenth, and led to a great influx of people to the state.

South Road. I often call to mind my first pastorate and the pleasant associations and friendships I there enjoyed and it would have been a pleasure to us both to have made that place our permanent home. But circumstances such as I need not name rendered it necessary to make a change.

Mr. Foster received a call to the pastorate in Putney, Vt., and was installed February 13, 1833. After remaining in Putney twenty years and seven months, on November 7, 1853, he became the pastor of the church in Ludlow, Vt. In 1857 he was installed in Acworth, N. H., where he labored as pastor nine years and feeling the infirmities of age, asked for his resignation, and was discharged June 13, 1866. He then returned to Putney, having come into possession of a home there, and finding the church without a pastor was asked to serve, which he did for seven years, closing his labors December, 1872. He did missionary work, however, for about a year in Cambridgeport, Vt. "Counting up my labors," said Mr. Foster, "from the time I was licensed the time amounts to half a century." Seven children were born to Mr. and Mrs. Foster. On the 29th of June, 1875, their friends and relatives united in celebrating their golden wedding at Putney, Vt. He died Sunday, September 21, 1884, in his eighty-eighth year.

It has been stated that the Congregational church in Canaan was never strong enough to sustain itself. It increased and flourished in those years and promised to do more for itself than it ever performed. Soon after Mr. Foster's arrival it became apparent that there was need of a house of worship apart from the other denominations. Although Elder Wheat and the Baptists claimed the old meeting house, because they had possession of it, they very kindly yielded the pulpit sometimes to Mr. Foster, still there was considerable inconvenience in it and some feeling. There was no question as to the title to the house. It was the property of "the proprietors" and they embraced all the beliefs in town. But the Baptists were most numerous and had maintained an organization in it ever since it was built. They disliked to yield it up and they did not. Several years previous to this time the Methodists had formed a church and though they were not in the habit of yielding any of their rights, yet that they might have the good will of the people while they were weak, they prudently went to work and in 1826 dedicated

a church on South Road, and there they shouted and sung; and many of them got as near to God and talked as familiarly and lovingly to Him as if their names had been Elisha and Moses. Simple times those were; and simple Christianity, seemed a second time to have found a resting place upon earth. Brotherly love prevailed and charity and forbearance abounded so largely that they almost ceased to be virtues. My mother would sometimes allow me to go over there of a Sunday. It was sixty years ago (1888). The experiences of half a century, traveling side by side with my fellow-men, have not realized to me the truth of the impression then made upon my boyish mind.

It seemed to be necessary that there should be another house, wherein Mr. Foster could preach all the time. A religious society makes slow progress when it has to alternate with another in the occupation of a place of worship. They thought so here, and finally through the enthusiasm of George Kimball, Esq., and the energy of Jacob Trussell, the project assumed form. A deed of land from John Fales secured a location on the brow of a bleak hill, where the air currents are always strong. The deed was made to the First Congregational Society, dated May 10, 1828, and was for eighty-one square rods of land, described as follows: "Beginning at the northwest corner of Colby land on east side of Grafton Turnpike, then east six rods on Colby line, then north ten degrees west till it intersects with road to my house, then southwest on road till it intersects the Turnpike." The conditions were that a house should be erected within one year for public worship, and used as such. For conditions broken, the land would revert to Fales and his heirs.

The house was built in 1828 and dedicated in January, 1829. Bailey Welch was the builder. He fell from the steeple to the ground, but lived many years after. For this the town voted him \$100 at its annual meeting in 1829. The church was paid for from the sale of the pews, as the Baptists had done. At the annual meeting in March, 1829, the society accepted of the house, "so far as to take care of it." Josiah Barber 2d, William Kelly and Otis Fields were to furnish the wood and build the fire. Mr. Foster's contract having run out, he continued to stay, and in March, 1832, they tried to contract with him for five years longer. But he severed his connection with the church

January 2, 1833. At the time he accepted the charge of the church, there were on the records fifteen male and thirty female members. At the time of his dismissal the list contained the names of Elias Porter and his family of five, Nathan Howe and his wife, Richard Otis and Dea. Joshua Pillsbury, who died during his stay; Joshua Pillsbury, Jr., and his family of three; Amos Gould and his family of two; Charles Walworth and family of two; Ezra Chase, who was ex-communicated and family of two; Thomas Wood and family of two; Joseph Morse and wife; Edward Carlton, Mrs. Clark, Betsey Doten, Ruth H. Kimball, Caroline Waldo, John Hoyt and wife, Mrs. Jacob Richardson, John Sawyer and wife, James Pattee, Eliza Carlton, Harriet Hamilton, Mary Shephard, Samuel French, Samuel Drake, wife and daughter, Josiah Barber, wife and daughter, Otis Field, Caleb Gilman and his wife, Timothy Tilton and his wife, Hubbard and George Harris and their wives, Sally Smith, Mrs. Joseph Bartlett, Mrs. Lathrop, Sarah Clapp, Mrs. Daniel Pattee, Lucy Dole, and her daughter Mary D. Plastridge, Rebecca Currier, Mrs. Lazarus Page, John Nevins and wife, Bartholemew Heath and wife, Isaac Towle and his wife, Nathaniel Barber and his wife, Hannah Towle, and "old" Mrs. Towle, Charles W. Richardson, William B. Kelly, George Nelson, Alfred B. Dustin, Sarah Harris, Polly Wallace, Jane Chapman, Zilpha Clark, Mary F. Harris, Sarah Stetson, Sarah Fletcher and Anna Flanders.

Mr. Foster had charge of Orange during the first part of his ministry up to April, 1828, and some of the above were residents of Orange. They severed their connection and organized a separate church in Orange. Two cases of discipline are recorded during his pastorate. Mrs. Hannah Feleh, who "had embraced sentiments and opinions, fundamentally erroneous and of very dangerous tendency." "And her deportment before the world had been such as to forfeit her claim to Christian character." For these she was excluded from communion. The other was Ezra Chase, who "had altogether neglected the duty of family worship." "Withdrawn himself from the Lord's table." "Used language and exhibited conduct wholly inconsistent with Christian character." For this he was ex-communicated.

In April, 1833, the society joined with the church to give the

Rev. Edward C. Fuller a call. An agreement was signed with Mr. Fuller April 27, 1833, for \$400 annually "so long as he shall stay." Mr. Fuller was here through the stirring times attending the moving and destruction of the colored school, and was one of the friends of that school. The church passed through many trials and tribulations at that time because some of its prominent members were arraigned against each other on the question of the colored school. Mr. Fuller was not diplomatic and his short sightedness led him into difficulties which caused him to ask dismissal, which was granted March 1, 1836.

Mr. Fuller found himself in the position of having recommended a church member to another church, who was under suspension at that time and who was afterwards ex-communicated. Jacob Trussell, for his part taken in the removal of Noyes Academy, was, as hereafter related, tried and on the 7th of March, 1836, ex-communicated. Mr. Trussell obtained from Mr. Fuller a letter of dismissal to the church in Franklin. On the same date the church chose George Harris and Timothy Tilton to join with the three deacons of the church, Nathaniel Barber, Samuel Drake and Amos Gould, in sending a letter to the church in Franklin, "informing them of the accusations against Jacob Trussell for which he is ex-communicated." And thereupon the church resolved; "that we disapprove of the measures taken by our late pastor by giving Jacob Trussell a letter, as we think Mr. Trussell unworthy to be connected with any regular church after taking into consideration his past conduct." The sequel to this is written more than eighteen years afterwards, on October 29, 1854. The church was requested "to tarry" after meeting, and Esquire Kittredge read the following letter from Mr. Trussell:

To The Congregational Church in Canaan.

Difficulties having heretofore existed between your body and myself in relation to certain events in the removal of Noyes Academy in 1834 which led to a dissolution of my connection with the church, I take the liberty of saying to the church, that it would be a pleasure to me to have a reconciliation of all past differences take place. Those difficulties occurred in relation to a measure about which there was at that time great difference of opinion and at a time when the public mind was in a state of intense excitement. You are aware that a great majority of the people approved of the course taken in the removal of the Academy, including some who were members of churches beside myself. The

church in Canaan with which I was connected disapproved of those measures and the part which I took therein was contrary to their wishes, and injurious to their feelings. Without entering into any discussion of the measure themselves, I feel free to say to the church, that I am sorry to have wounded the feelings of my brethren, and should be glad to have Christian fellowship restored between the church and myself.

It will be seen that Mr. Trussell was not sorry for anything he had done, and there is no intimation that his opinions had changed from the time he had led the mob. But the church accepted his excuse and restored him to fellowship and communion, and he thereafter became one of the pillars and supports of the church. During Mr. Fuller's pastorate only four united with the church. Then Rev. Liba Conant came as a candidate and on January 15, 1837, the church voted "to extend an invitation" to him, and that the sum of \$315 be paid him. He was installed February 22, 1837. Fifty-three united with the church during his ministry, and there were two cases of discipline. Nancy Morgan, from whom the right hand of fellowship was withdrawn on account of her "misconduct," and Roswell Austin, who was ex-communicated. Mr. Conant remained until the spring of 1845. He became interested in politics and in 1844 represented the town in the legislature. His course was not approved of and his ministerial usefulness was spoiled. In 1838 the church reached its strongest position with eighty-six members. Then came Rev. Heman Rood, who stayed one year and taught in the academy also. He left the people with no interest and discouraged. From 1846 to 1851 the church was without a settled minister, and its doors were seldom opened to occasional preachers.

In 1851 Rev. Henry Wood, editor of the *Congregational Journal*, offered to preach one year for a small salary. He stayed two years. During his service the church was repaired, both outside and in and rededicated July 10, 1853. Rev. Moses Gerould was invited to preach four Sabbaths and entered on his labors July 24, 1853, at the end of that time, August 15, he was asked to remain on a salary of \$500, which he accepted. Five days later a committee was appointed, consisting of George Harris, Jonathan Kittredge and Joshua Pillsbury, to revise the Confession of Faith, and on September 4th the revision was adopted. In the

afternoon eight men and fifteen women were present and signed it. During the first five years of Mr. Gerould's ministry there were only four deaths among the church members; no cases of discipline; harmony prevailed. But the pastor began to feel discouraged. "To deplore a want of general spirituality and absence of the converting influences." None came forward to unite with the church. Alfred Nesmith intended to, but died. At the end of his sixth year, Mr. Gerould wrote: "Small indeed have been the fruits of these labors in the conversion of souls, and less in the increase of the church. Whether this want of spiritual success has been owing to the unfaithfulness of the acting pastor, or to local causes or to something else, eternity must decide. With the pastor, these years have not been years of indifference and inactivity, but he has striven to labor and pray as earnestly as in other years."

For the first three years, Mr. Gerould received from the New Hampshire Missionary Society \$200 each year, it was then cut down to \$150, and then to \$100. In September, 1861, he again writes: "Another ecclesiastical year of this church and its ministerial service has gone, never to be recalled; and we may exclaim, 'my leanness! my leanness!' Not one has been added to the church! Oh, that God would arise and have mercy upon Zion, the time to favor her, the set time being come." "My heart is smitten and withered like grass," when I think of her low estate. "The word preached has seemed like water falling upon a rock."

Mr. Gerould tried to close his labors with the church, but he continued through the next two months, and in December commenced preaching through the winter "without stipulated salary." The people gave what they could, and the Missionary Society continued its contribution, which was to cease in August of the next year. He "reluctantly" commenced another year in the following April, with more courage. During the ten years of his ministry ten members died, twenty-one united with the church, five by confession. In May, 1863, Mr. Gerould writes, after having closed his labors over the church the month before: "How solemn the account the pastor must render of these years of unblest labor! Will the blood of these unconverted be found upon his skirts?" "Oh, my God, enter not into judgment with him who so many years has stood in that sacred desk for the pur-

The first of these is the fact that the United States is a young nation, and that its history is still in the process of being written. The second is the fact that the United States is a large nation, and that its history is still in the process of being written. The third is the fact that the United States is a diverse nation, and that its history is still in the process of being written. The fourth is the fact that the United States is a nation of immigrants, and that its history is still in the process of being written. The fifth is the fact that the United States is a nation of free men and women, and that its history is still in the process of being written. The sixth is the fact that the United States is a nation of opportunity, and that its history is still in the process of being written. The seventh is the fact that the United States is a nation of progress, and that its history is still in the process of being written. The eighth is the fact that the United States is a nation of peace, and that its history is still in the process of being written. The ninth is the fact that the United States is a nation of justice, and that its history is still in the process of being written. The tenth is the fact that the United States is a nation of hope, and that its history is still in the process of being written.

pose of showing the people their transgressions and the house of Jacob their sins, and yet has brought no more to that

‘Fountain filled with blood,
Drawn from Immanuel’s veins.’ ”

From April, 1863, to April, 1864, there was no congregational preaching. The Congregationalists united in worship and in sustaining the Methodist Church. For four years this situation continues, and the church became scattered. On the first of May, 1867, Rev. Robert Sloss, fresh from Princeton Theological Seminary, began to preach and continued through his vacation of four months until August. On the following 16th of December, they voted to give the Rev. Robert Sloss a call and pay him a salary of \$800. But he never came back. From May 1 to August, 1868, Rev. James H. O’Brian from Princeton Theological Seminary, preached through his vacation. Then came another student, A. W. Hubbard, who preached four months from May 1, 1869. At that time there were twenty-one members, and then the house was closed, not to be opened again to this day for congregational service. On February 24, 1879, a committee came here to locate a Unitarian school; they looked at the Academy and Congregational Church and went away.

In 1885, the Catholics, under the leadership of Elder Joseph Hebert, the blacksmith at the “Village,” held several services there and made an offer of \$100 for the building. This was not accepted, much to the disgust of Elder Joseph. Repairs have been made from time to time by private subscription. In 1890 the house had become very badly dilapidated and Mathew H. Milton undertook to superintend the repairs and expend the money raised for that purpose. It was shingled and painted and the underpinning righted. In 1904, through the efforts of Mrs. Sarah A. Blodgett, daughter of Rev. Moses Gerould, assisted by Mr. G. H. Goodhue, a grandson of George Harris, for many years clerk of the society and church, the plastering, which had nearly all fallen from the ceiling, was cleared and the walls and ceiling covered with steel, the roof shingled and the floor timbers, which had become rotten, replaced by new ones. It is hoped to replace the inside of the church as it was originally built.

In 1853 the pulpit was cut down and a seat, which was in

front of the pulpit facing the congregation taken out. There were three steps leading to the pulpit also. It was built much like the other churches in those days with as strict adherence to the architecture of that period as possible, both inside and out. The pews have doors, which were always the delight of the children. In the northwest corner of the gallery is the "nigger pew." In 1828, when the church was built, there were two negroes in town, Nancy, a freed servant whom Mrs. George Kimball brought from Bermuda, and Dennison Wentworth, a black boy, living with Mrs. Plastridge at the old "Dole Tavern." So scrupulous were those people not to mix the races, that this pew was built for their special use. This did not look as if religion was an even thing all round, and some of the old people who had never seen before any difference in anybody in church, made amusing remarks about it. Mr. Kimball was not pleased with the arrangement and declined to let Nancy occupy the pew. They all sat together like one family. Dennison had associated with the boys and had been considered about as good as any of them. He also declined the honors intended for him and the pew fell entirely into disuse.

A letter from N. P. Rogers to George Kimball, dated August 5, 1829, in reference to Nancy and the trouble in changing servants, reads much as people talk now. The inference suggested by that pew, that the help was not as good as the rest of the family, would not tend to produce harmony. Mr. Rogers had been to visit Kimball in Canaan and had driven home to Plymouth.

We got home after a dismal ride. I was sick, wife tired, Daniel restless, spirits depressed, visit over, journey ended, road rocky, hilly—hilly as Satan; pickled raspberries all along the wayside; unwell several days; money scarce; business dull. Wish we had as good a little Bermudean as Nancy, instead of the white bird of passage. They are as restless and troublesome as the French Jacobins. I can't keep one a week. Our Lydia is about retiring to her Peeling and then we have got the whole planet to circumnavigate for another. This notion of having a president only one term is making these jades as restless as king birds. They want to keep in perpetual rotation. When you next go to Bermuda you must bring Mary a neat little Bermudean she-Othello, as black as a blackberry and as clean as a penny. Blind her when you start or she will find her way back in six weeks on foot. You are better situated than anybody on earth. Your dwelling is an elegant retirement in a truly original neighborhood. Your faithful servant is

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, languages, and cultures, and this has led to a rich and varied history.

The fourth is the fact that the United States is a nation of immigrants. It has been built by people from many different parts of the world, and this has led to a unique blend of cultures and traditions. The fifth is the fact that the United States is a nation of pioneers. It has a long history of exploration and discovery, and this has led to a spirit of adventure and risk-taking. The sixth is the fact that the United States is a nation of freedom. It is a land of free speech, free press, and free enterprise, and this has led to a dynamic and innovative society.

The seventh is the fact that the United States is a nation of progress. It has been at the forefront of many of the great advances of modern civilization, and this has led to a reputation for leadership and innovation. The eighth is the fact that the United States is a nation of hope. It is a land of opportunity, and it has the potential to be a better place for everyone.

The ninth is the fact that the United States is a nation of peace. It has a long history of peaceful relations with its neighbors, and it has been a leader in the promotion of world peace. The tenth is the fact that the United States is a nation of justice. It has a strong tradition of civil liberties, and it has been a leader in the fight for equality and justice for all. The eleventh is the fact that the United States is a nation of love. It is a land of compassion and kindness, and it has the potential to be a better place for everyone.

cut off by her ebony hue, and by the waves that wallup towards our shores and the "vexed Bermoothes" from all propensity to quit your service and run home among white clowns and send you polling after another witch, to run away as soon as you have got her half learned. You have no better enemies except poor Elijah (Blaisdell), and his enmity is as good as a milch cow to you in Canaan. You are a scholar, with inexhaustible resources to amuse and entertain. You are an Episcopalian, and your piety is not of a sort to disquiet or alarm you; and your wife is a Christian, if you are not, and may sanctify her unbelieving husband.

The sons of several of the old church members became preachers. Ithamar Pillsbury, son of Joshua and Elizabeth Pillsbury, was born on South Road about 1798. In 1812, he ran away and enlisted in the army then marching for Canada; was followed by his father and brought back; was educated partly at Meriden; graduated at Yale college in 1822, and studied divinity at Yale, and became a Congregationalist preacher. He was appointed city missionary for Boston, which position he held several years; afterwards was appointed city missionary in New York. While here he married a wife eighteen years older than himself. She died and he married a young girl of eighteen, by whom he had several children. He was a man of great energy and very earnest in what he undertook. At a late period of his life he went to Illinois and located a tract of land which he intended to colonize. He named it Andover. He laid out his lands upon paper into streets and squares, ornamenting them with churches, schoolhouses, public buildings, printing presses, and all the resultants of a first-class community, and came East to sell his lots. His success did not answer his expectations. But in whatever he engaged he continued to preach. He died at Andover, Ill.

Caleb Clark, Baptist, was the son of Joseph and Abigail Clark, in the Porter neighborhood on the Turnpike; born July 4th, 1797. When a young man was not of much account in the family, but would often say smart things at the religious meetings. Was a timid boy and youth, often fearful of being eaten up by bears. Under Elder Wheat's dispensation, he received a "call" to preach by way of a dream. He was sent to school to New Hampton, and there trained to be a minister and then went forth as far as Rumney; here he settled down to preaching and farm-

ing, until his death, much respected for his piety and simplicity of life.

George Richardson, Episcopalian; born July 30, 1795, son of Joshua and Betsey Walworth Richardson; graduated from Dartmouth College in 1820. His brother, Charles Walworth Richardson, born June 11, 1801; after his brother George had been ordained, decided to devote his life to preaching the Congregational creed. It is supposed that he was ordained in Lancaster. He was in charge of the Congregational Church at Colebrook for several years and was much respected for his pulpit efforts. He was appointed chaplain of the twenty-fourth regiment of militia in 1845. Afterwards he was settled at Lancaster and Guildhall for several years. Then he had some connections with missionary efforts in Maine, and was active as agent and correspondent of some religious journals. In this town, he was for several years placed in charge of the public schools, going on foot through the twenty-one districts and accepting as compensation twenty-five dollars. His last years were not happy. Not being a thrifty man, his property slipped away and left him discouraged. His personal habits became an offence against neatness and good order. Indolent he was, and not possessed of that great virtue which comes after godliness. His personal appearance often indicated an aversion to the use of water. As he grew older, he used to imagine himself a desirable match for young ladies. His annoyances in that respect were laughable and sometimes so great as to call for the interference of neighbors. All the plans of his life seemed to have failed, and doubtless his disappointments, distress and poverty shattered his mind, so that he was hardly accountable for his acts. He was a man of good abilities, but lacked tact and skill to apply them to useful purposes. He died in 1872, a wayworn, weary old man, and was buried by the town.

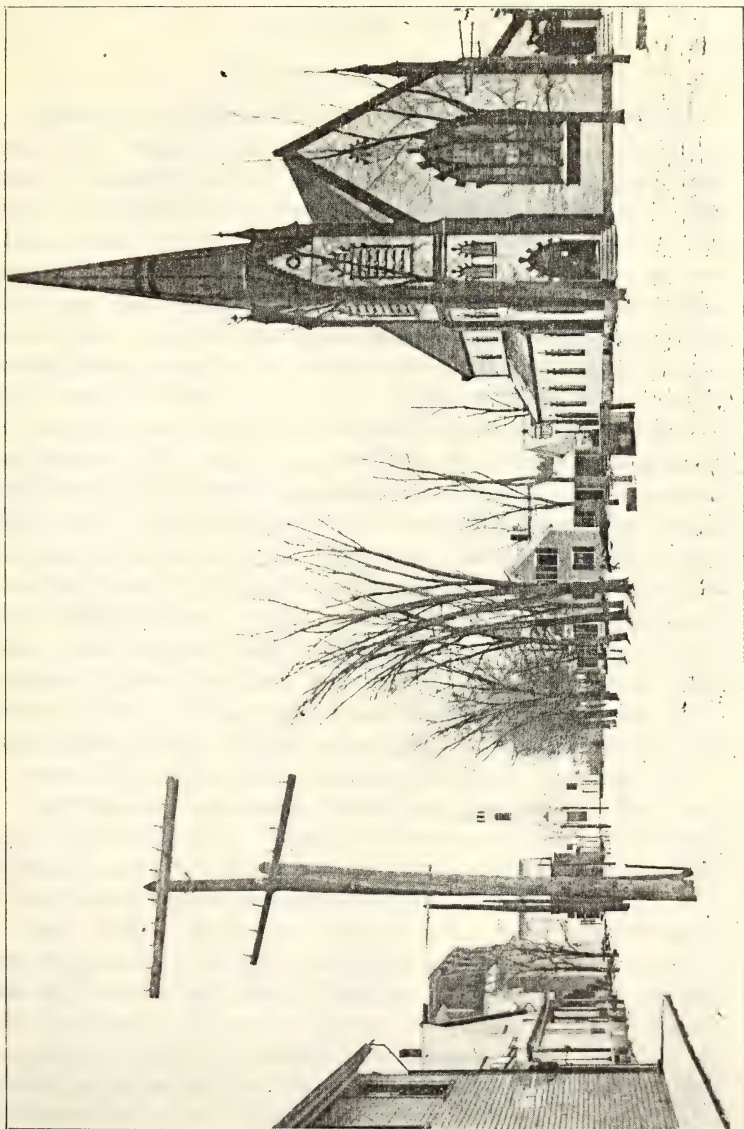
William B. Kelly, Baptist, son of Moses and Nancy Kelly, born in 1806, was a hatter and clothier by trade; was converted under the preaching of Rev. Amos Foster and then turned his attention to divinity. He was ordained and installed over the Baptist Church in Peterborough, where he died in 1836, and lies buried in the Street Cemetery.

Thomas N. Jones, Congregationalist, son of Amasa, born about

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and in that time it has achieved a remarkable record of growth and development. This is due to a number of factors, including the large area of land available for settlement, the abundance of natural resources, and the energy and ingenuity of the American people. The second factor is the fact that the United States is a free nation. It is a country in which the rights of the individual are protected by law, and in which the government is responsible to the people. This has allowed the United States to attract immigrants from all over the world, and to develop a diverse and dynamic society. The third factor is the fact that the United States is a powerful nation. It has a large and strong military, and a powerful economy. This has allowed the United States to play a leading role in world affairs, and to maintain a high standard of living for its people. The fourth factor is the fact that the United States is a democratic nation. It is a country in which the people have the right to elect their representatives, and in which the government is accountable to the people. This has allowed the United States to develop a system of government that is both effective and just. The fifth factor is the fact that the United States is a peaceful nation. It has a long history of peace, and it has a strong commitment to non-violence. This has allowed the United States to build a reputation as a country that is both powerful and just.

1821, studied at Meriden and Gilmanton; was first settled in London for several years; then called to Reading, Mass., where he labored until his death in 1869; an amiable, sincere man, who made many friends and retained them through his life.

So stands today this old house, one of the landmarks of the town. From whatever elevation or depression the street is viewed it is the most prominent but one. But not like the old meeting house, whose portals, although once dedicated to the service of God, now resound with that "devil music," which good old Deacon Worth so much abhorred. The old North Church is still ready to receive the children and grandchildren of those who struggled to upbuild it for the same service of God. More memories for this generation cluster round its doors than any other spot. With no feelings of curiosity, but of veneration, do we look upon it. We can well say with Daniel Webster, "There are those who love it"; love those memories, which grow stronger and stronger as we look across the way at the silent sentinels which mark the resting place of our fathers and mothers, who loved the old church before us and taught us to do the same.



Methodist and Baptist Churches at Canaan



CHAPTER XVI.

THE METHODIST CHURCH.

Methodism came into Canaan with the early settlers, but there was only a trace of it; it was many years before it developed itself. Samuel Meacham, who built the Gould house, long since torn down, and lived on Town Hill, came into town with George Harris, Samuel Benedict and Lewis Joslin in the spring of 1768 from Lebanon, N. H. He was a settler in that town as early as 1764 and came from Lebanon, Conn. He was an unsmiling, sedate man, who had the appearance of being very thoughtful, although the world is not much wiser for his thoughts because they were unuttered. He was a Wesleyan from the beginning. He, with his family, brought his faith with him from Connecticut and kept it. He waited patiently for his brethren, who came afterwards, like the birds in summer, and made the whole atmosphere vocal with their songs and shouts of Glorias and Amens. He had six sons and five daughters: Jeremiah, Joshua, who lived on Town Hill beyond his father's house; Joseph, who married Sarah Basford; Andrew, who married Abigail Eastman; Elam, who married Polly Williams; and Thomas; Polly, who married William Bradbury and was the mother of Deacon Benjamin; Sarah, who married Amos Worthen; Phœbe, who married Ezekiel Wells; Miriam, who married Asa Kimball and was in want all her life; Betty, who married Moses Worthen.

Caleb Seabury was another good man who believed that way, and his wife with him. They lived here more than twenty years without reproach, honored in their lives, and departed peacefully to their great reward in some other land.

Capt. Ezekiel Wells was another; not a very religious man, not much given to prayer; somewhat profane, in fact, upon occasion. But his wife was a daughter of Samuel Meacham, and like that good old man, a sincere Methodist. Her influence seemed to bring her husband into the same fold, and he conformed as far as he was able to her discipline, and was accepted for whatever he was because he was an influential man. These three men conferring together formed the first class in Canaan.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
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OF THE BOSTON BAR
IN TWO VOLUMES
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Soon afterwards good old David Dustin joined them; then "Esq." Arvin applied and was admitted into that sacred circle. Arvin kept store at the north end of the Street then and sold rum, and he was often drunk upon his own liquor, which seriously scandalized the class and the brethren. It was common for them all to drink Arvin's rum, but he was drunk oftener and worse than the others.

There was a man named Warren Bannister who came here in 1810 as the Methodist minister. He had some duties to perform in regard to Arvin, disagreeable duties to him, because he was neither brave nor shrewd. Arvin's conduct annoyed them all, but being a prominent man, Bannister feared to apply the discipline. He prayed over his dilemma and then with desperate courage seized its horns and excommunicated the whole class together, serving the innocent and guilty alike. It occurred this was the quickest way to get the sinner out! Then he reorganized the class; Arvin and his friends were enraged, and much ill-feeling cropped out in the community. Bannister invited Mr. Dustin to rejoin the class. He replied, "No! he had been turned out once without cause, and he would stay out, lest he might be treated worse next time." Mr. Dustin lived and died a Methodist, but never again joined the class. There was Elder John Broadhead, for many years a presiding elder and resident here in the early part of the century. He lived in a house that once stood on the ground that was covered by the house resided in by Mr. Walker, afterwards burned, on South Road. He owned the land down as far as the corner, where afterwards the first Methodist church was built in 1826.

The elder was a Democrat of the sternest, most unyielding kind. Even at that time, it was doubtful whether religion or politics had the strongest hold on his conscience. It appears that most of the Methodist clergy of the early days were Democrats, a fact which at this day seems singular, since Jefferson, the father of the Democratic party was an avowed infidel and a great admirer of Voltaire. Democracy in those days was not the thing of shreds and patches which is today honored with that name. It meant then a system of government founded upon the direct will of the people and opposed the principle of Federalism as tending to consolidate the powers of the government in few

hands. Elder Broadhead sometimes occupied the pulpit in the meeting house. In his prayers and exhortations he seldom failed to mingle religion with the politics to the infinite disgust of the Federalists who heard him. It is said that it afforded him great satisfaction to lash his opponents from the pulpit, because it gave them no opportunity for reply. Years afterwards (in 1829) he left the pulpit for the honors and emoluments incident to the life of a representative in Congress. A famous old man he was and held in honor in church and state. Canaan was a federal town, the home of Daniel Blaisdell, who never liked Methodists any better than he liked Democracy. He and the elder often encountered each other in debate and they seldom separated until both had become more or less enraged. On one of these occasions after an unusually stormy talk, the elder said to some of the neighbors that he had a great mind to "thresh Blaisdell." The next time they met was in passing through the woods between their houses — Blaisdell lived on the Prescott Clark farm — Blaisdell stepped out and said to the elder that "he was ready for a threshing if he thought he was able to do it." The elder replied "I think I can do it now and evermore, but I won't at this time." He said he was mad when he made the threat and thought the most Christian course was to own up.

At the beginning of the last century the country had been divided into circuits, the Hanover circuit to the west and the Bridgewater circuit to the east, and so far as they could be found, ministers assigned for their special care. Canaan, Dorchester Enfield, Springfield and a part of Grantham constituted the Hanover circuit, and the minister spent a week in each town. It was only once in four weeks they had services here.

In 1806 the N. E. Conference met in Canaan; it was arranged that there should be a grand camp-meeting on the shore of Hart Pond, in Robert Barber's woods, near the Wells place. Bishop Asbury presided. Ministers and brethren from far and near came to assist him, and there was a great multitude of people present, curious to see and hear that famous apostle of Methodism, who had been ordained a bishop by the sainted John Wesley himself and sent here to do his Master's work. Great success attended the labors here. Stevens says, "On Wednesday, May 11th, Asbury arrived in Canaan, where the conference began its

session. The next day about forty four members were present besides probationers and visitors. On Sunday, May 15, 'I ordained,' says Asbury, 'eleven elders in the woods. At three o'clock I preached in the Meeting house. It was a season of power.' The tenets of that faith were adopted into many families and continue to this day.

After this period we lose sight of the active element in the church. We only know that they never ceased to work and pray. There was a reaction; no gushing or striking scenes were heard of. The tide ebbed and flowed smoothly. The Conference Report for the year 1809 contains the first mention of a preacher for Canaan, Ebenezer Blake, and the membership is put down at 155. In 1810, under Warren Bannister and Joseph Lull, embracing the Canaan and Bridgewater circuit, the membership is 170. It is not known how many of these were residents of Canaan, although the report would indicate that all were. It is, however, improbable. Canaan is not mentioned again until 1817 when Eleazer Phelps is the preacher with a membership of 69. This would seem to be nearer the right number taking into consideration the number of families in town. In 1818 John Paine is the preacher and the membership is 71. The records from 1815 are very meagre, with an occasional omission, often consisting of only a statement that a meeting was held. In 1815 Jacob Marston was local preacher, Robert Williams, exhorter, with Thomas Cotton, Benjamin Norris, John Nevins, Moses Lawrence and Jonathan Snow were leaders. John R. Dustin and Thomas Cotton, stewards. In 1820 Joseph Killam reports 139 members. In 1822 and in 1823 the same. In 1825 Caleb Dustin and Giles Campbell preached to the Canaan and Lebanon circuit with a membership of 213, and in 1826 the number is increased to 235. The records for May 9, 1818, are "Voted to give Samuel Norris a recommend to the yearly Conference." He was admitted the following June, superannuated in 1840 and died in 1880.

Among the old band of Methodists we find the names of Solomon Sias, Jacob Sanborn and B. F. Hoyt as presiding elders. Then there was Moses Lawrence, John R. Dustin, Nathaniel and Samuel Norris, Jacob Marston, Joseph Killam and Samuel Gile as leaders, preachers and exhorters, and Robert Williams, who in his last years lived in constant fear of the sheriff. The old

man got into debt and had nothing to pay it with. The fear of the sheriff was great upon him. He scarcely dared leave his house, fearing he might be carried off. When he went for his cows he would take his axe upon his shoulder. His neighbors all knew of his fears, and one of them, Maj. Levi George, thought to give him a scare. One evening while driving his cows home accompanied by his axe as usual, the Major came up behind him, and seizing him by the shoulder said, "Mr. Williams, you are my prisoner." The old man's face became white with fear. He turned suddenly upon the Major, who said to him quietly, "You see, neighbor Williams, I don't fear your axe, but you needn't be afraid, for I've got no papers agin you." Those were the days when poor men were shut up in jail for debt, as if that might help it. After that Major George himself fell into debt, by way of an indorsement for his son-in-law, but he took precautions before trouble came, to put his property into Lawyer Pettingill's hands for the benefit of his family. Joshua Blaisdell, the merciless, was sheriff and was ordered to arrest the Major. When arrived at the house the Major said, "You can take me to Haverhill as soon as you please, I have provided for my family and shall be glad to go with you, because I don't want to be bothered with thinking of you any more." The sheriff departed with a promise to return soon, but much to the annoyance of the Major he never troubled him afterwards. It was one of the peculiarities of that sheriff to annoy people who fell into his power. If letting them alone was most agreeable, he would arrest them, and if to arrest them gave great pleasure, he would stand off with his papers in his pocket, leaving his victim a prey to his own uncertain expectations.

At last there came over the church days of heaviness and indifference when neither preaching nor prayers availed anything. They were just drifting, drifting. In the year 1824 a long-wished for revival commenced, primarily it was the result of a sermon preached in the old church by Mr. Foster from Hanover, who was sent here to minister to the Congregational church. All religions had to use the same pulpit. The people had been listening weekly to the long monotonous sermons of Elder Wheat or Elder Hardy, for whom they never had much respect, and to Caleb Dustin and William McCoy, whose chief merit consisted

in constantly offering "wine and milk without money and without price," but offered in so indifferent a tone and manner, that none would accept it, thinking it was for somebody else. McCoy preached in Enfield and South Road and once in four weeks on the Street. Most of the people, particularly the older ones went to sleep in the corners of the pews, and only waked up at the slamming of the seats by the boys and girls as they rose to the last prayer. The seats were narrow and the backs high and straight. They had followed those old saints for years through all their arguments, and had come to believe that there was no variation nor shadow of change in their discourses, and for this cause they regarded it as perfectly safe and proper for them to sleep away the weary hours that lingered about this old temple. Mr. Foster's manner was very impressive and earnest. His sermon was an eloquent plea, addressed to the young, urging them to live soberly and flee for their lives to the throne of grace and seek refuge there from impending danger. There was a charming refinement and fascination in the style of this new preacher, that interested the sleepers at the start and kept them awake. And the boys were not permitted to slam the seats when they rose for the benediction. After the sermon the men and women gathered in routs, and passed opinions upon the man and his doctrines. They "guessed" he was "all right," and his talk was right to the "pint." Mr. Haynes said it was time for all of them to wake up and remember that they had a Lord and Maker to whom they were all accountable, and not trust their entire salvation any longer to Elder Wheat and Elder Hardy or Caleb Dustin. Moses Lawrence said it was full time for them to do some praying on their own account, and let us begin now said other brethren. Those old fossils got waked up lively, and a great solemnity like a shroud fell upon them, and they bowed before it. They all began to flee to the mountains, as if it was their last chance to escape from remorse of conscience. There was great rejoicing for many were converted, some, who seemed to be more reprobates than the devil, became submissively Christians. After this great harvest of souls had become ripe, the churches went to work to gather them in.

The Methodist church was most active, and was greatly increased and strengthened in the numbers that entered its por-

tals. The old members renewed their vows, and promised to be forever afterwards more brightly shining lights in the Church and before men. There was old Robert Martin, and Benjamin Haynes and Orpha Currier and Levi George, Benjamin Davis and Thomas Miner and Amasa Jones and Jacob Dow and Moses Lawrence and John R. Dustin, with all their families who had been so long born again, as to have nearly forgotten it, and being in grace, didn't believe they could ever fall, whatever else might happen to them. With this firm belief in their own sure salvation, they had grown snowy cold and prayerless, except when their minister happened to be around, and then they were ever lamenting that the state of religion was so low — so lost sight of in the affairs of life! They had so long stood in the front ranks with their backs to the worldly crowd and their broad shoulders caught all the cheerful rays of heavenly light, and absorbed them like sponges, so that there seemed to be no visible access to the Rock of Ages. And long they had thus stood like the weatherbeaten stumps of the dead pine trees along the highway of the town.

There was a density and opaqueness about those solemn old saints and their notions about being "elected," that excited no interest among the young and gay, and there were large numbers of them in those days, who had festive seasons everywhere. And then old people talked in parables and proverbs, about their own security and then went about their business like other men who had never boasted of their grace. Sometimes it seems as if that generation of Christians did not die in their appointed time, but lapped over into another age, and have been lingering all the way down until now. They used to make the women wear bonnets plain, *sans* ribbons or flowers, and calico dresses made from scant patterns. They used to call these tricks, denying themselves, bearing the cross, and being in contempt of the world. But we used to think these plain and cheap clothes indicated more stinginess than grace. Suppose the ladies now should be seized with a freak to appear in church, like those plain primitive sisters, and they should fill the church full of cheap calicoes and hats plain without ribbons or feathers. It would be a sight! Perhaps they would boast of it as an act of humility! Well, those old men who always walked about like John Gilpin,

The first of these is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British Empire, the superior organization of the British Empire, and the superior leadership of the British Empire. The second factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British Empire, the superior organization of the British Empire, and the superior leadership of the British Empire. The third factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British Empire, the superior organization of the British Empire, and the superior leadership of the British Empire.

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as if they "carried weights," in the wilderness of their hearts heard the warning voices, and waked up as they had never been waked before. They withdrew their faces from the sunlight and fell upon their knees with their faces to the ground and let the flood flow over them. And when they rose if they were not washed clean of some of their nonsense, that, like barnacles to a ship, had been clinging to them, at least they said they were renewed, and declared with emphatic humility that they would never again stand in the light of divine truth. And to signalize their new earnestness and sincerity they proposed to build a new house.

The great harvest of members that had been gathered in, made it necessary that they should have a place of their own, where they could assemble and counsel each other often. By the arrangement with the other churches they were entitled to occupy the old meeting house but once in four weeks; that was not often enough to keep up a wholesome organization. So they drew their plan and after some lively discussions upon the spot, located it on South Road where the roads intersect. This spot being central and of easy access would best accommodate the brethren of Enfield and South Road, who were supposed to constitute a majority of the church. It did not cost much to build the house. The hearts of the people had been recently paralyzed by fears of hell-fires. It made them generous. Some gave labor, some gave lumber, others furnished provisions for the laborers, and all gave something. Their zeal was great and on the 1st day of January, 1826, the house was dedicated. Henry J. Wooley, a young Irishman preached the sermon. He was a dark haired man, an exhorter of wonderful power, and of strange skill in the application of language. His descriptions of hell and its torments were weird and unique, giving the impression of being personal experiences. Oftentimes in their prayer-meetings and love feasts he would psychologize the sensitive members of the meeting, and when they would awake from the trance into which they had fallen, they would present marvelous pictures of their experiences in foreign lands and spheres, some of them not very agreeable.

One of the most notable things that occurs to me at this long distance, was the choir and the music. Music has all my life

long been to me a passion. It has absorbed a great many hours of my life. The rehearsal of it has given great pleasure, and I never tire of listening to it. "Thinking in the midst of music is one of the sweetest things in life, when the heart is at ease. When we feel the harmony, are harmonized by it, and yet lose not one thread of the golden woof we are weaving." I learned to sing in those old days, and I often feel the vibration of those old melodies, when my mind reverts to those old days. There were singers then everywhere, every house was vocal with singing. There were no fifes or fiddles allowed in that house in the first years; their tones were not harmonious to pious ears. But the seats were filled with young men and maidens, and in the center stood Reuben Welch, a tall man of large bulk, a most inveterate stutterer, but what seemed strange was that a man who was unable to articulate any sentence intelligibly, could sing all day without any impediment. And I have wondered since then, why, knowing he could sing any sentence, he did not carry on his ordinary conversation by the aid of minims and semi-breves, rather than stumble about his words like a person who wants to but cannot sneeze. He used to hold a singing book in one hand, the hymn book in the other, and mark the time by each alternately, and his heavy bass voice would roll out over them and control all the rest. The music they sung was solemn and plaintive, such as was best adapted to the serious condition of the Christian mind. They had no Bliss, no Sankey, no Gospel Hymns; these delicious melodies which give us so much pleasure were unheard by them. It was not known that anything pleasing or cheerful could enter into divine worship.

For many summers and winters these old brethren came up to worship God in the house they had built. They grew older and passed away one by one, let us hope to enjoy the heavenly felicities they believed in store for them. As the years passed by the congregation diminished, it grew more and more inconvenient to attend there. The members had gravitated away from that house. Some days the audience would resemble ours upon a rough day. Some days the doors would stand gaping widely for those who should but did not come. It seemed to have served the purpose for which it was built, and like an old garment was left by the wayside. Phineas Eastman bought it.

took it down at the time the Northern Railroad decided to establish a station at East Canaan, removed to that place, and made a store out of its timbers, and from that day the voice of prayer has not been heard within its walls. Previous to this event, in 1841, Rev. George W. H. Clark, an earnest faithful man, was appointed to take charge of the church here. During the following year under his auspices a very extensive revival occurred, and very large numbers were added to the church, from the north and east part of the town.

In June, 1842, a camp-meeting was held in the woods near the Wells burying ground, where members were converted and united with the church. Many of the new Christians were disinclined to worship in the house on South Road, it being far to travel, and besides they wished to be where they could mingle with other Christians. This feeling increased rapidly and ere long it was decided to build a new house on the Street, which they could occupy and control together. A building committee was appointed, subscriptions solicited, land purchased and in due time the people saw a new spire rising towards heaven. Everything was completed, orderly and judiciously, and when the new house was dedicated it was already free from debt. This event occurred on the 2d day of October, 1844. The sermon was preached by Rev. Mr. McCurdy.

Mr. Clark, in 1892, wrote regarding his pastorate here:

I arrived in Canaan July 9, 1841, after dark, went directly to the old parsonage on South Road, called up the family opposite, as they had retired, to get the key. I found the church in a very low state. My preaching places for the Sabbath were three fourths of the time at the old chapel on South Road, and one fourth at the church at the Street. Held meetings in schoolhouses in different parts of my charge. A series of meetings were held on South Road where twelve to fifteen were converted in the fall. In March, 1842, when my Presiding Elder Rev. C. D. Cahoon, came to the Third Quarterly Conference, I asked him if he could not arrange for a camp meeting for his next visit. The presiding elder came, June 6th, and brought with him John Mars, a colored man. Camp meetings began with small attendance, but increased, some six were converted by Friday night. Saturday morning it began to snow and continued all day, but it was a great day of power. In our first preaching service the presiding elder preached; fourteen were converted; meeting held in the Enfield tent. Saturday morning Mars preached and 125 came to the altar. Monday morning closed the meeting. We went to the old church on the Street Monday evening, Mars

was with me. We held meetings nearly every afternoon and evening for four weeks. The whole country was moved religiously as never before. In the Autumn we held a union meeting with the Congregationalists, Baptists and Free-will Baptists. Three weeks in the Congregational church about 80 were converted. As a result of the work I baptized about 132. Early in the winter we began talking about building a church on the Street. That winter the timber was cut and carried to the mill. In the spring before I left the job was let for building. I returned in a few weeks and saw it raised.

Mr. Clark died in Fairfax, Vt., February 27, 1897. In Canaan his labors had been productive of harmony and good fellowship, and in 1843 he was sent to another field. Then the Rev. Erasmus B. Morgan fiery, fractious, irritable and opinionated, was placed in charge of this church. He was a very positive man, one of that rare class who believe they are called to improve upon God's own work, neither humble nor charitable; exacting; a wordy man of narrow intellect, embracing not much beyond his own intellect; very passionate withal, and apt to take offence at trifles. He began preaching on South Road, and sometimes occupied Heath's Hall on the Street. He had not been here long before there was a called meeting of the church, and about half of the brethren refused to attend further upon his ministrations. He was displaced by Elder Cahoon and a Mr. Eaton put in charge, but the cross fires were too sharp for Brother Eaton and he left. Mr. Morgan had a strong and earnest party here and he was reinstated. And he, with those who believed in him made war upon the other side. The feeling ran higher than at a presidential election, and the lies and slanders that followed were unbecoming professed Christians. The anti-Morgan lambs were without a pastor. They prayed and talked well, but they lacked a head. About February, 1844, a smart preacher named C. V. Caples, a colored man, received charge of the indignant half of the church, and then the wars of Morgan and Caples began, and are a part of the church history. Religion and society got badly mixed,—dynamite would have been dove-like compared to the explosions that shook and shocked the community. The joy and peace of believers was laid aside, and great bitterness and soreness resulted from the wicked words and deeds that were not restrained. It is related that one of the Morgan brothers in a prayer, asked the Lord "to seize on Sister —

and shake her well over hell, but be careful and not let her drop in."

Morgan revoked Caples' licensè to preach but Elder Cahoon came in and vouched for him as a regular preacher. Mr. Conant, Congregationalist, vouched for him; Elder Clements, Baptist, however, called him an uncertain character. Mr. Caples made charges against Mr. Morgan and cited him to appear and answer at the next conference. The doors of the new church were closed against Morgan, and he preached in halls and school-houses. The moral atmosphere was heated and murky, too much so for the leading combatants. On the 8th of July, 1844, "Brother Morgan packed up his goods" and retired discomfited, and on the 16th, of the same month, "Brother Caples goes off to the State of Maine," and is no more seen in Canaan. The effect of that controversy was like a great blister on the church, it was years in healing but it purified many hearts and wrought out much Christian charity.

In 1844 the Circuit was divided on the line of Canaan and Enfield, leaving Canaan, Dorchester and a part of Hanover in the Canaan Circuit. Rev. Reuben Dearborn stepped into the breach left vacant by the retreating hostile forces. It was not a pleasant place to put a new man, but he was equal to the occasion. Carefully avoiding and ignoring the past troubles, he gradually brought the brethren together and a degree of harmony prevailed. The church increased in numbers and for many years was prosperous. They have had many preachers since that day with many of whom the brethren felt no regrets on parting after one year's intercourse, and there were others whose stay might have been lengthened until this day with profit. And they have always preferred to have the services of their preachers. But a change has come over the spirit of this country church. Once they were hardly content with two sermons and a prayer meeting on the Sabbath, now their hunger and thirst after righteousness is appeased by one sermon, and no prayer meeting on Sunday. They are content also to share their preacher's services with East Canaan. In 1883 the pastor was required to divide his time between the two churches. During the term of Rev. Joshua Holman the present parsonage on the

Street was purchased and repaired, and in 1869 the debt upon it was removed.

In June, 1843, Stephen Eastman was licensed as a local preacher. He was born February 10, 1818, and married Laura L. Loverin of Loudon. He was the sixth of eleven children born to James and Polly (French) Eastman. He attended two terms at Canaan Union Academy and several terms at the Newbury (Vt.) Seminary, joining the N. H. Conference in 1846 at Lebanon, Bishop Waugh presiding. He was stationed one year at Hopkinton, one year at North Charlestown, two at Walpole, then at Alexandria and Hebron where he closed his labors on earth March 14, 1854. On May 14, 1847, Larned L. Eastman was licensed as a local preacher. He was born March 12, 1813, the fourth son of James and Polly Eastman, married April 3, 1839, Lucy A., daughter of Henry Currier of Enfield. His life as an itinerant was one of great mental and physical activity. He relates his journeyings so modestly and concisely that it is best told in his own words.

My education what I have, was in the town school and during a four years' course of study while in charge of a church. Several years before joining the Conference I endeavored to improve to the best advantage in qualifying myself for the gospel ministry. I joined the Conference in 1848, at Manchester, Bishop Hedding presiding. Here I think Brother Stephen was ordained Deacon. I was appointed to Alexandria and Hebron, and reappointed in 1849. At the close of this second year I was ordained Deacon and Brother Stephen, Elder, by Bishop Norris at Newmarket. The two succeeding years I was appointed to Warner and Wentworth. At the close of this term was ordained Elder by Bishop Baker at Nashua. During these first four years I was favored with gracious revivals, many were converted each year. The two following years I was at Lancaster, where there was a great revival. The next two years at Littleton, and here we had a good time also. The next move was to Winchester, where we had two successful years. Then two years each at Plymouth and Amesbury, Mass., at Peterborough and Sunapee, and then three years at Methuen. Here my health began to fail, still I consented, being strongly urged to be appointed a second time to Warner. At the close of this year I asked for a supernumerary relation to the Conference without appointment, that we might rest and travel a little. We spent several months in Illinois and New Jersey, with our children; returned to Moultonborough and supplied for the year out, and was reappointed for the following year. Meanwhile I built me a house in Methuen, and moved into it, but retained my relation to the Conference, and preached at Kingston. The next year I rested until Sep-

tember. We then went to Londonderry and supplied the year out; rested again and then went to Groveton, and supplied the year out. Was then made effective and appointed to Groveton again. This was in 1875-6. And closed my effective service as a traveling minister. I am still an unworthy member of the N. H. Conference, broken down with labor and disease, having lost one eye by a cancer, and was near losing life from the same cause. * I am now able to do something for this Children's Home, which is perhaps as trying a position as we ever occupied. God has been and is wonderfully good to us, and we intend to work for his cause while our day lasts. It seems but a little time since we were all children,—now we are stooping with age. But let us be glad we have lived and toiled for a time in the vineyard of the Lord.

The parents of Stephen and Larned Eastman moved into Canaan in 1795 from Hampstead, N. H. The father, James, was born April 28, 1780; the mother, Polly French, daughter of Jonathan French of Enfield, was born December 29, 1787.

Caleb Fales was a Methodist preacher, son of John and Sally Fales. He had a natural call to preach without being educated to it. A man of fair abilities, and being of good name and fame among his brethren. He was born about 1800, and when last heard from resided in Sharon, Vt.

Robert Williams, son of Robert, who emigrated from Barrington or Dumbarton, and settled in Enfield, it is not known where young Robert was born, he married Mercy Hardy of Lebanon, sister of the late Mrs. William Campbell, by whom he had several children. He was an industrious and thrifty farmer, owning at different periods several farms in this vicinity. From here he went to Illinois where he continued his farmer's life. He died several years ago, leaving a handsome property to be divided among his children. He was possessed of fine natural abilities, and was an earnest, effective speaker. When or where he was licensed to preach is not known but he was known as a Methodist preacher, and was much respected for his piety and eloquence. Early in the old temperance movement he espoused that cause and died a rigid abstainer from alcoholic drinks. He also enlisted early in the anti-slavery cause and did some good and earnest lecturing in behalf of oppressed humanity. On a Fourth of July more than sixty years ago, he was appointed to give an anti-slavery lecture in the Congregational church on the Street. At that time negroes and anti-slavery meetings were

interdicted in Canaan. The "Vigilance Committee" appointed by the town "legally" to disperse incendiary meetings, were notified of this proposed outrage upon the nice royalty of public opinion, and they hastened with drum and fife to disperse that little band of earnest thinkers whose prayers and hopes for the slave threatened to upheave the foundations of republican government. But that heroic committee for once came too late. They were so long getting upon the track that when they arrived at the church they learned that the speech had been spoken and the audience gone home.

Enoch Davis was another local preacher, of whom nothing can be learned except that he lived here some eighty years ago and let his light shine very freely.

AT EAST CANAAN.

Leonard Davis was the only person at East Canaan who was a member of the Methodist church in 1862. He was at that time a member of the church at the Street and afterwards transferred his membership. The church building now occupied by the Methodists was a union church, and was built by the citizens. There was religious worship in the house but no church organization.

Rev. C. U. Dunning in the spring of 1862 was closing his labors at Enfield, having preached and delighted the people at East Canaan, a request was sent to the annual conference asking for him to be sent for a year. He came and was the first pastor of the church. He remained until the spring of 1866, one year under missionary rule and three as preacher in charge of the church which was organized into an independent church by Bishop Osman C. Baker in 1863, it having been considered as a part of the church at the Street. Dunning reported at the close of his term, "Four years ago there were but fifteen persons who were considered to be members of the East Canaan class. By the blessing and good hand of our God upon us we are able to report 60 members and 29 probationers. Within three years three members and three probationers have deceased, all dying in the triumph of faith."

Under J. W. Adams eleven persons were baptized. But a very unfortunate division took place and the church, which had

been strong and full of promise, divided into two weak ones. And from this disaster the church never recovered. During the pastorate of Mr. Farnham considerable interest prevailed and twenty persons were baptized, by Rev. J. Pike, presiding elder, and in spite of this interest there were two less on the roll than when he came. In 1873 the church was repaired at an expense of \$400. In 1883 the church was united with the church at the Street. In 1892 \$250 was spent in repairs and in 1900, \$850 was spent in decorating the interior.

The following is a list of the preachers at the Street:

HANOVER CIRCUIT.

1801 Martin Ruter	1803 Andrew Kernagen
Thomas Branch	Joseph Fairbanks
Reuben Jones	Thomas Skeel
Joshua Crowell	Dexter Bates
1802 Oliver Beale	1804 Elijah Hedding
Thomas Skeel	1805 Dyer Burge
Joel Winch	1806 Joseph Barker
Paul Dustin	1807 Dan Young
1803 Joseph Broadhead	1808 Dan Carr

CANAAN CIRCUIT.

1809 Ebenezer Blake

CANAAN AND BRIDGEWATER CIRCUIT.

1810 Warren Bannister	1812 John W. Hardy
Joseph Lull	Richard Emory
1811 Abner Clark	1813 John Lewis
Leonard Bennett	John Paine

CANAAN CIRCUIT.

1814 Jacob Sanborn	1824 Joseph Killam
1815 Walter Sleeper	William McCoy
1816 Benjamin Burnham	1825 Caleb Dustin
1817 Eleazer Phelps	Giles Campbell
1818 John Paine	1826 Caleb Dustin
Isaiah Emmerson	Eleazer Steele
1819 Orrin Roberts	1827 Benjamin Paine
1820 Joseph Killam	Henry J. Wooley
1821 Ezra Kellogg	1828 Benjamin Paine
1822 Herschel Foster	Joseph Sylvester
John Foster	1829-30 Dan Fletcher
1823 Joseph Killam	1831 H. Wheelock
Nathan Howe	J. Sweat

1832 Caleb Dustin	1858 Nelson Martin
S. Hackett	1859-60 Joshua Holman
1833 Caleb Dustin	1861 Joseph Hayes
L. H. Gordon	1862 C. U. Dunning
1834 Supplied Mr. Robbins	1863-5 Reuben Dearborn
1835 John H. Stevens	1866 J. W. Adams
1836 B. Brewster	1867 George N. Bryant
1837-8 Haines Johnson	1868 A. S. Kendall
1839 A. Heath	1869-71 A. C. Coult
1840 Charles Cowing	1872-3 J. Mowery Bean
1841-2 G. W. H. Clark	1874-6 S. J. Robinson
Nathaniel B. Smith	1877-9 J. H. Hillman
1843 Erasmus B. Morgan	1880 A. F. Baxter
Kimball Hadley	1881-2 J. A. Steel
1844 Reuben Dearborn	1883-5 Irad Taggart
1845 John Jones	1886-7 S. G. Kellogg
1846 Silas Quimby	1888-9 J. H. Trow
1847 Russell H. Spaulding	1890-2 C. E. Eaton
1848-9 H. H. Hartwell	1893 H. G. Hoisington
1850-1 Nathaniel L. Chase	1894-5 D. W. Downs
1852 Smith Aldrich	1896-9 C. A. Reed
or M. Newhall	1900-1 W. T. Carter
1853 John Taggart	1902 A. M. Markey
1854 T. J. Andrews	1903-4 Herbert F. Quimby
1855 H. A. Mattison	1905-6 W. A. Mayo
1856 John English	1907-8 Cyrus L. Corliss
1857 Nelson Greene	1909 C. W. Taylor

Preachers at East Canaan:

1863-5 C. U. Dunning	1876 Supplied by F. W. Johnson
1866-8 J. W. Adams	1877 O. P. Wright
1869-70 C. H. Chase	1878 Supplied
1871 Supplied	1879-80 A. C. Hardy
1872-3 S. C. Farnum	1881 Supplied by H. S. Parmlee
1874-5 G. N. Bryant	1882 None

From 1883 the church has had the same pastors as the Street.

CHAPTER XVII.

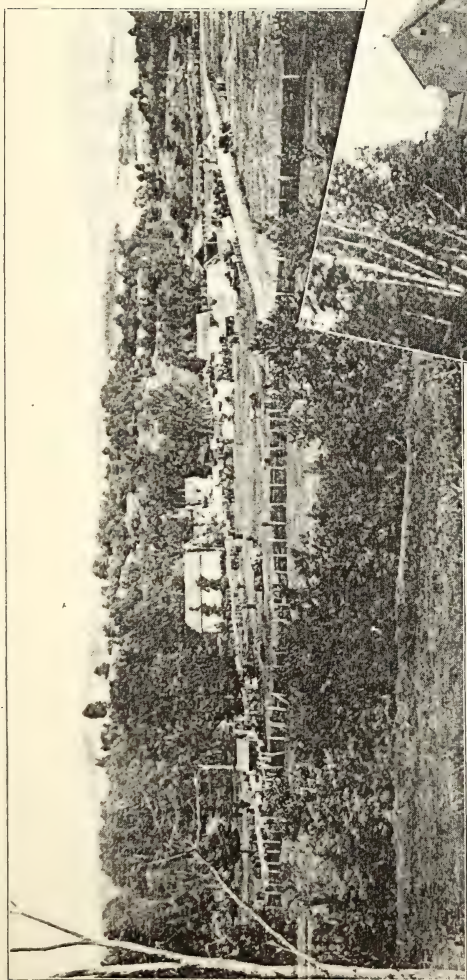
SCHOOLS.

Looking back over all the years my mind uncovers the events of early life like a ploughshare in the grass. There were school scenes for all of us. A little square-roofed school house stood upon the common; it was painted yellow. Many of us learned our letters in that house under the arbitrary rule of old Olive Cross, whose father built the Landon house, as well as the house where he lived and where Mr. Brais now lives. I say old Olive Cross, because I have no recollection of her as ever having been young. Her years seemed to have been perennial and eternal. A brother of John P. Calkins and uncle of Rev. Charles Calkins, who lived in a log house near H. G. Elliott's old farm, once be-seiged the affections of this prim Methodist teacher. Olive's castle was impregnable — she declined to yield to his proposals, as she did to every one else, and died an old maid. She was a stern old Puritan, and required pure submission to her rules, and her punishments were such as the Inquisition could hardly have improved upon. She was considered a very good woman, very religious and proper in her manners, and seemed to have earned the prescriptive right to teach the rudiments of education to all the children in town. She won the confidence of the parents by her zeal in watching for offences and in punishing offenders. I have often thought if she had children of her own she would have been gentler in her nature, and would have learned that love in a school room, or in a family, is a more powerful weapon than fear. But the parents of those days were great sticklers for force. Children needed flogging as much as horses, and they got it too. There were the Dows, the Wallaces, the Athertons, the Averys, the Barbers, the Wellses, the Tilttons. What would any of them ever have amounted to if they had not been flogged? And what would a school have been good for, unless it conformed to the parental discipline at home? I have often wondered if in the happy home to which, when her spirit ceased from troubling, good old Oliver Cross was triumphantly

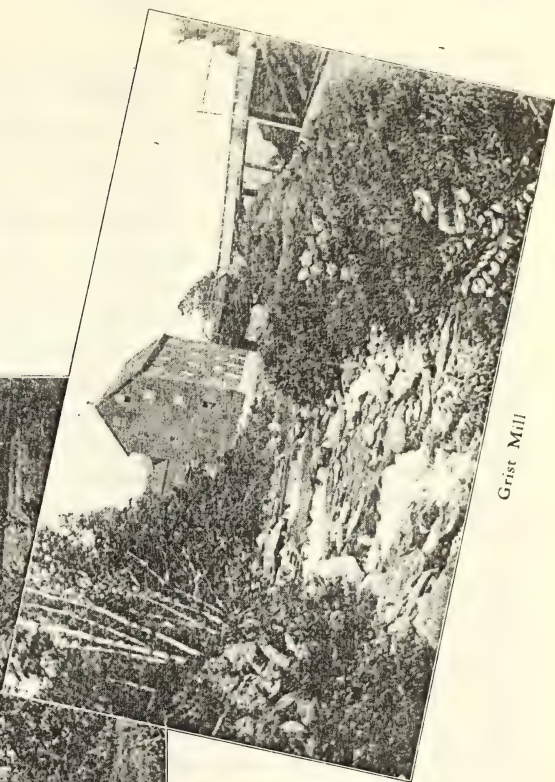
THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN B. BOWEN
OF THE
CITY OF BOSTON
IN TWO VOLUMES
VOL. I.
BOSTON: PUBLISHED BY
J. B. BOWEN, 1847.

The history of the city of Boston, from the first settlement to the present time, is a subject of great interest and importance. It is a city of great antiquity, and has been the seat of many of the most important events in the history of the United States. The city was founded in 1630, and has since that time been a center of commerce and industry. It has been the seat of many of the most important events in the history of the United States, and has played a prominent part in the development of the nation. The city has a rich and varied history, and its story is one of great interest and importance. The history of the city of Boston, from the first settlement to the present time, is a subject of great interest and importance. It is a city of great antiquity, and has been the seat of many of the most important events in the history of the United States. The city was founded in 1630, and has since that time been a center of commerce and industry. It has been the seat of many of the most important events in the history of the United States, and has played a prominent part in the development of the nation. The city has a rich and varied history, and its story is one of great interest and importance.



Fair Grounds



Grist Mill



removed, she ever has visions of the little girls and boys in that old yellow school house, standing in the floor, their noses pinched with split sticks, holding heavy books out at arm's length until they fell to the floor through weariness; or with screws vibrating between the fingers until the blood flowed, and that great, wide ferule, that raised blisters wherever it fell. But these were facts which seemed all proper and right and served to develop the self-respect and intelligence of the pupil! She was the embodiment of despotic tyranny, and seemed to have absent spells while she invented new tortures for the little ones. I sometimes observe the comity which exists in families, that is, the reciprocal sentiments that pass between parents and children. I never saw a boy yet who discovered much affection for the "old man" who "licked" him upon occasion. He did it again, and he lied about it, too, if it would redeem the whip. In families where they keep a whip you do not see much caressing. The little boy when he comes home all tired out, does not drop into his father's arms and kiss him as he falls asleep. Little boys think; they observe the ways and the temperaments of men. A boy always looks in a man's face when he passes by. He is ever watching for little acts of courtesy, or a recognition from older persons. Speak to him pleasantly and notice what a joy pervades his face and shines out in his eyes. He sees that the little manhood that fills his jacket is recognized, and he goes on his way happy.

Many men and women forget they were ever boys or girls, and look down upon them so far off that they seem never to distinguish them from birds or cattle. Thank God! I always loved children; I always liked to be with them; I like to have them in my house, filling my yard and playing in the shade of my trees. They are like the birds among the branches thereof. Their voices are music to me, because they are the voices of innocence and happiness. And there is a far-off future for them in the coming years, when they like me, will be grey-headed, looking back over the events of half a century, and perhaps, unlike me, singing,

"Oh! would I were a boy again,
When life seemed formed of sunny years."

The first thing I noticed when I stepped out of the train was the cold. It was a sharp, biting cold that seemed to penetrate my coat. I shivered as I walked towards the station entrance. The air was thick with the smell of coal and the sound of distant whistles. I had heard that the city was a place of contrasts, and indeed it was. The grand, ornate buildings of the old city stood side-by-side with the grimy, multi-story tenements. The streets were a chaotic mix of horse-drawn carriages, rickshaws, and pedestrians. I felt a sense of awe and wonder as I took in the sights and sounds of this new world. The people here were so different from the ones I had known back home. They had a different way of life, a different set of values. I was here to learn, to experience, to grow. I was here to find my place in this vast, beautiful world.

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My recollection of the teachers in that old school house is that they were all alike. They never appealed to the manhood and self-respect of the pupils. Their laws like Draco's had penalties, and could only be appeased by corporal suffering. There was Edward Olcott, a rusticated student; and Elijah Blaisdell, who spared nobody — somebody was being punished all the time; and the Rev. Joseph L. Richardson, who afterwards became notorious as one of the leaders of the mob that destroyed the academy; he used to believe that children could endure cold and thirst as well as bodily tortures. He would tell us that these things, although they appeared to be severe judgments, were intended as blessings, and if we profited by them we should receive a crown of righteousness at some future time; but I never seemed to appreciate his prophetic promises in our behalf.

In 1793, a meeting of the Center district was held for the following purposes:

"CANAAN, December 9, 1793.

At a meeting of the inhabitants of the Center District holden at the house of Capt. R. Barber For the purpose of consulting a spot to set a schoolhouse and the time when and the method how to Build said School House. Proceeded as follows:

1st Chose Capt. Joshua Wells Chairman.

2nd Voted to build a school house and set said school house on the north side of the road leading from Capt. Barbers to Capt. J. Wells as near the corner of the old road leading to Capt. Barbers mill as the land will admit of.

3rd. voted to build the frame of the above said house 18 feet wide and 24 feet long and cover the same with boards.

4th voted to build the chimney with stone as far as the beams.

Meeting dissolved.

OLIVER SMITH, *Clerk.*

This is the first mention of the building of a school house. There were three districts in town at this time.

The first vote to raise money for schooling was passed in 1786, when 16 pounds L. M. was voted. And Eleazer Scofield, Jehu Jones and Richard Clark were appointed a committee to divide the town into districts. There were no school houses, and the children had been taught by their parents at home. The people had begun to realize that more competent instruction was needed. But their efforts are feeble. They are not yet willing to give their children much of a chance. They thought that as their own

education was obtained for the most part by hard knocks and experience, there was no reason why their sons and daughters cannot get it in the same way. Knowledge that could be learned from books was no qualification, in knowing how to cut trees and burn brush. So little did they value book learning, that no mention is made of raising any more money for schools until 1789, when they voted not to raise any.

At the annual meeting in 1795 we find that the town voted to abate Asa Paddleford's school tax. It would seem that the town had been supporting schools. The schools had not been well fostered, although the town had been divided into districts no school house adorned the forks of the roads. The schools were held where any convenient place could be obtained, and for the most part the teacher was paid by those who had subscribed to have a school. One of the subscription papers is as follows:

We the Subscribers, Do Agree to have a Woman's school, to begin as early Next Spring, as we shall think Proper & to last Five months the School is to be Kept where the School House Frame is Near Capt. Joshua Wells's in Canaan, and that we & Each of us Do Promise to bear our Equal Proportion in Getting, Boarding and Paying the Mistress for Teaching According to the Number of Scholars We Subscribe to send, as witness our hands.

CANAAN, February 6 A. D. 1795.

SCHOLARS.

Jonathan Farnum	1½	Levi Bailey	1½
Robert Barber	1	Joshua Wells	2
John M. Barber	1	Caleb Pierce	1
Peter Pattee	2	Enoch Sweat jr	2
Josiah Clark	3	Ebenezer Hanson	1
Richard Whittier	3	Oliver Smith	2

In this school Olive Cross commenced her long career as a teacher, at \$4 a month, "boarding round" with the scholars. The frame spoken of, had been put up and covered in at the forks of the old road leading to Orange a little westerly from Joshua Well's. This frame was afterwards taken down and rebuilt into the schoolhouse that used to stand near John Worth's tavern.

In 1795 the town voted, "that the School rates collected by

Dr. Pierce Constable, shall be refunded back and paid the individual it was taken from." "That the northeast district where Abel Hadley lives, or those who have not schooled out their money, shall have the privilege of schooling it out in their own district, and that they all have an order on the constable if they have paid it." "That John Harris and Henry Springer have back their school money." "That those who live in the district where Lt. R. Whittier lives, who have sent their children to the north district to school the winter past, shall pay their money to that district."

In the warrant for the annual meeting in 1796 there was an article "to see if the town will vote to raise money to furnish the town with necessary school houses. No action was taken upon it. But this year for the first time the town chose school money collectors — John Currier, Ezekiel Wells, Jonathan Carlton, Clark Currier.

In 1798 John Bryant taught on West Farms and the other teachers were Job Wilson, Amasa Jones and Eliphalet Norris.

In 1799 Ezekiel Wells, Thomas Miner and Enoch Richardson were appointed a committee to divide the school districts "that are dissatisfied." Nine districts were made.

In 1800 Oliver Smith, Selding Pattee and Ebenezer Clark taught school in southeast district one month. In 1801 John Bryant taught on West Farms and at John R. Dustin's.

In 1803, a strong effort was made to provide the town with suitable accommodations for the schools, and a vote was passed "to raise a sum of \$500 to build school houses in each district, allowing each the privilege of building its own, if they build within 7 months." The \$500 was not assessed, through negligence of the selectmen. But the next year (1804) the town passed a similar vote, with this change, that the sum to be raised be \$1,000, "allowing each district the privilege of building its own schoolhouse, if built within seven months." A committee of nine was appointed to ascertain the limits of each district. And nine collectors were chosen to collect the money, one in each district. Moses Dole, John Cogswell and Benjamin Haynes taught the schools. A committee appointed the previous year to redistrict the town reported that they had divided the town into ten districts, and that the money appropriated was not

sufficient to build the needed schoolhouses. And in the following year (1805) the town voted an additional \$500, "to finish the schoolhouses." The town also made twelve districts and appointed twelve collectors. The tenth district, called also the Center "Deestrick," as reported, was contained within the following boundaries: "Taking Jonathan Carlton (C. P. King) and thence northerly to Mascoma river around by Joseph Flints (G. W. Davis) and all Broad Street and Caleb Welch jr, by request." The schoolhouse in this district was located near Dudley Gilman's Tavern, not far from the site of the residence of the late H. C. George, now Mrs. G. H. Robinson's. It was built about the year 1800, and was the first schoolhouse built on the Street. It was a large one-story building with two stacks of chimneys. As the Street was to be the village it was called the "Academy."

After being occupied for a term of years as a school, it was burned one night by one of the pupils, named Zebulon Barber, who came from the Gore. At this late day the reason for Zebulon's incendiary act does not appear. This school was taught by "Master" Parker. The studies were not numerous, but embraced branches sufficient for what was then considered a fair education — spelling from "Webster's Spelling Book," and writing according to the method of those days. There were no arithmetics; even Pike's had not found its way into our schools. The pupils were instructed in "figures" and "cyphering" by means of sums written out by the master, whose importance increased in the same ratio as his figures. From a little book of about one hundred pages called "The Ladies Acedence," the rudiments of grammar were taught. The reading was confined to the few pages found in the spelling book, and to the New Testament, from which two long readings each day formed the opening and closing exercises. After the burning of "The Academy" the school was kept in a log house, situated in the field a little back of Miss Emma A. Bell's barn, and was taught a term by Lawyer Blaisdell, who often found scant gleanings after Hale Pettingill had picked over the ground. This was the first house built on the "Street" by William Douglass the shoemaker, for a dwelling. And it was still doubtful whether this would be

The first of these is the question of the right of the individual to a fair trial. This is a fundamental principle of justice, and it is one which is recognized by all civilized nations. It is the duty of the State to ensure that every individual who is accused of a crime is given a fair trial, and that the trial is conducted in a manner which is consistent with the principles of justice. This means that the accused must be given the opportunity to present his case, and to cross-examine the witnesses against him. It also means that the trial must be conducted in a public and open manner, and that the judge must be impartial and independent.

The second of these is the question of the right of the individual to a fair and reasonable sentence. This is also a fundamental principle of justice, and it is one which is recognized by all civilized nations. It is the duty of the State to ensure that every individual who is convicted of a crime is given a sentence which is fair and reasonable, and which is consistent with the principles of justice. This means that the sentence must be based on the facts of the case, and on the character of the offender. It also means that the sentence must be proportionate to the crime, and that it must be designed to achieve the purposes of justice.

The third of these is the question of the right of the individual to a fair and reasonable compensation. This is also a fundamental principle of justice, and it is one which is recognized by all civilized nations. It is the duty of the State to ensure that every individual who is wronged by the State is given a fair and reasonable compensation. This means that the compensation must be based on the facts of the case, and on the extent of the wrong. It also means that the compensation must be paid in a timely and efficient manner, and that it must be designed to make the individual whole.

The fourth of these is the question of the right of the individual to a fair and reasonable hearing. This is also a fundamental principle of justice, and it is one which is recognized by all civilized nations. It is the duty of the State to ensure that every individual who is affected by a government action is given a fair and reasonable hearing. This means that the individual must be given the opportunity to present his case, and to be heard by a fair and impartial tribunal. It also means that the hearing must be conducted in a public and open manner, and that the tribunal must be independent and impartial.

the "Village," so deep and unfathomable were the mud obstructions.

In 1810, thirteen school districts existed, and the same number of collectors were appointed.

In 1811, the first school committee was chosen, "Esq" Pettin-gill, John H. Harris, and "Esq" Blaisdell. The next year Abel Brown takes the place of John H. Harris.

In 1812, the "Center Deestrick" is divided at Moses Dole's, he having his choice to which district he will belong "with his property."

In 1813, Pettingill, John H. Harris and John Currier are the school committee. In 1814 there are fourteen collectors of school money appointed. In 1816 there are fifteen school collectors representing so many districts. In 1826 a committee was appointed that divided the town into fifteen school districts. This was not satisfactory, so in 1828 the number was increased to seventeen. In 1854 there were twenty districts. In 1861 they had increased to twenty-one. This number continued until 1886. After the passage of the new school law the town in 1885 voted to redistrict the town. The superintending school committee was abolished as well as the prudential committee for each district and a school board was elected by vote of the school meeting.

The town, in 1886, was redistricted into eleven divisions; in 1887 there were ten. This continued down to the establishment of the High School district, which made two districts out of the town. The town school district has been divided into ten divisions, but most of the time there have been nine schools. There are twelve schoolhouses in the town district. The High School district comprises the southeast corner of the town.

CHAPTER XVIII.

NOYES ACADEMY.

In the early part of 1834 several energetic citizens of Canaan, and prominent among them was the lawyer, George Kimball, procured subscriptions sufficient to build a house, and to buy half an acre of land, for grounds. It was located in the field next south of the Congregational Meeting House, with an ornamental fence in front. There were sixty contributors to the enterprise, and chief among them stood the venerable farmer, Samuel Noyes, for whom the contemplated school was named. The amount subscribed was \$1,000, of which sum only \$80 was subscribed by the opponents of the school, and only \$20 of that was ever paid, the friends of the school offering at that time to assume the whole \$80. Application was made to the legislature for a charter which was granted July 4, 1834, to Samuel Noyes, George Kimball, Nathaniel Currier, George Walworth and John H. Harris, as incorporators of Noyes Academy. The charter provided for the "education of youth." That the corporation could hold estate not to exceed \$15,000, to be divided into one thousand shares of \$15 each. Property by way of gift could be held to any amount. The stock was not assessable. On the 4th of July it occurred to some of the enthusiastic and philanthropic donors of the institution, to propose having it established, as they said, "upon the principles of the Declaration of Independence," whereby its privileges and blessings should be open to all pupils without distinction of color, coming with suitable moral and intellectual recommendations. A general meeting of the patrons of the school was warned to be held on August 15, 1834. Previous to this meeting the plan was proposed to many of them individually and met their prompt acceptance.

The nation at this time was at the height of the anti-slavery agitation. During this month anti-slavery riots had taken place in New York City, and had been continued into New Jersey. The people of Canaan sympathized with both sides and the line was as sharply drawn between the abolitionists of Canaan and their

opponents as anywhere in the country. Several abolition orators came to Canaan and served to keep the people stirred on that question, which was not solved for more than twenty-five years after. The friends of the school realized there was going to be a struggle, excitement was in the air; both sides did not hesitate to show their whole strength, and every effort was made to bring it out and place every man either on one side or the other. This was a question that it took a man of great ability to straddle. An extract from a diary written at that time, shows that the friends of the school were intent upon carrying out their proposed plan: "Thursday, Aug. 14th, 1834. Rode around town, electioneering, extorted a promise from every man I called upon to appear on Canaan Street tomorrow at 2 o'ck."

Other trusty messengers were dispatched about town to notify all persons interested to appear. At the general meeting the plan was formally laid before it and discussed fully by friends and opponents.

The opposition was led, with much bitterness of spirit, by Hon. Elijah Blaisdell, a gentleman who was not a subscriber, having no pecuniary interest in the institution. Other prominent opponents were present — Dr. Thomas Flanders and Rev. Joseph L. Richardson, all of Canaan.

After a deliberate hearing, a ballot was taken when thirty-six of the fifty-one proprietors present voted in favor and fourteen against it. Two did not vote at all, and declined to express an opinion. Two of the fourteen negatives afterwards declared themselves in its favor. One who was not prepared to vote at this meeting afterwards gave in his assent. Two others hoped the school would go on upon the proposed plan and flourish, and six others who were not present afterwards sent in their decided assent, making a total of forty-nine subscribers who favored the proposed plan. The plan submitted was thus adopted, the proprietors proceeded to elect a board of trustees, and fix on a day for their meeting and organization.

An extract from the same diary brings us a little nearer to those times:

Friday, August 15. Attended the meeting of the proprietors of the Academy. N. Currier, Esq., was called to the chair, which he took without making a speech, as he never pretended to be an orator. I was

much gratified with the proceedings of the meeting, 17 trustees were chosen. Mr. Kimball spoke with considerable warmth and energy on the wrongs of slavery. N. P. Rogers was present and spoke cheerfully of the future of this school. Mr. Blaisdell with his usual malignant disposition, bitterly opposed the object of the meeting, as subversive of the cause of good morals. Elijah does not win confidence in his assertions for his bitterness. Several resolutions were passed, among others it was resolved and approved that Dr. Cox of N. Y. City a notorious abolitionist, a friend, be among the trustees. Great events are on the gale.

Paine says "there is a mass of sensè, lying dominant in man, which often descends with him to the grave for want of some stimulus to bring it forth to action. Nothing so well contributes to that important end as agitated or revolutionary times. This allusion seems to fit our present conditions."

But the enemies of the school — perhaps that phrase should not be used, it is not probable that any one was opposed to the Academy, as it was originated — but the plan to introduce negroes into this white community was revolting to the white sense of propriety. Negroes were not recognized as a part of the social system. This negative idea in regard to the negro was not new at this time. There are hardly any old enough to remember the first negro who came to Canaan. It was a boy, who came over from Hanover about ninety-five years ago, to live with Captain Dole. How curiously he was examined — the flat nose, thick lips, kinky hair, and more wonderful than all, the blackness that enveloped his skin. The boys gathered about him in a circle, and wondered to see him talk and laugh like themselves. But the novelty at length disappeared, and then Dennison Wentworth was only a "colored boy."

But the Christian men and women of those days were never ready to recognize his equality before God. And when the Congregational Church was built in 1828-29, that there might be no misunderstanding, as to the sentiment of the builders or projectors, a pew was built in the northwest corner of the gallery, and dedicated to the negro race as the "Negro Pen," and there it remains today, a witness to the prejudice that was to culminate in after years, in outrages and mobs all over the land, producing bitterness and wounds in society, that a whole generation has scarcely been able to heal. The negro could go into that

pen, and listen to the prayers, the hymns and sermons of the preacher, but he must come no nearer the altar of God.

The opponents of the negro part of the plan were not idle. They gathered together in caucus, after the meeting of the proprietors, and decided that a "town meeting" should be called to procure if possible an unfriendly expression from the voting population of the town. The names of the men who were most prominent in this opposition were: Elijah Blaisdell, Joseph L. Richardson, Dr. Thomas Flanders, the Pattees — father and son — Jacob Trussell, William Campbell and many others. There was another reason aside from the social aspect of the affair, that led them to a public expression of disapproval of the negro question in the school. The Southern politicians were getting excited at the spread of Abolition sentiments, and it was a fondly cherished belief of our good men, that they could contribute something towards soothing their Southern brethren, by passing resolutions, denouncing the Abolitionists, having them published in the *New Hampshire Patriot*, signed by the selectmen and clerk and then sending carefully marked copies to their senators and representatives in Congress. It was only a murmuring ripple of popular opinion, not very loud as yet but harsh, a murmur that was to develop an untamed wild beast.

Indications of the mob spirit are foreshadowed in an extract from the diary before mentioned, under date of

August 26, 1834. There is certainly something pertaining to aristocracy in every village, Yea, in every community, of individuals. The man of wealth has his retainers as well as the religionist his proselytes. There are those who are ready to act in any capacity, even at the head of a mob whose intentions have been declared. Jefferson says "the mobs of great cities add just so much to the support of the pure government, as sores do to the strength of the human body."

August 29, 1834. It seems that the principles of abolition are as contagious as the cholera. All seems to be infected with the mania. Amalgamation would be frightful, but that would be the result if these principles were carried out.

A school is about to be opened here, where spirits of all colors are to receive instruction together.

The master spirit of the age is *benevolence*. The earth, the atmosphere, everything seems pregnant with the spirit of benevolence. What must be done, can be done. What ought to be done, will be done.

A town meeting was warned to be held September 3d, "To take the sense of the qualified voters relative to the contemplated Institution about to be established in this town, avowedly for the purpose of educating black and white children and youth promiscuously and without distinction and what measures to adopt in regard to said Institution." The meeting was held on the appointed day, and the following resolutions were passed:

Whereas divers of the inhabitants of the town of Canaan have erected a building and obtained an act of the legislature incorporating them into an association by the name of Noyes Academy for the avowed purpose of literary instruction, and whereas George Kimball, Nathaniel Currier and a few others, in contempt of the feelings and wishes of their associates, and contrary to the views of the good citizens of the town, (and as we believe of the adjoining towns) have determined by their vote to dedicate said building and act of incorporation, to the establishment of a school for the purpose of mingling promiscuously, for the purpose of instruction the Black as well as the white children of our country, and have by their vote and declaration, declared that they will receive such blacks into said Academy for instruction and into their families as boarders on the same terms as the whites, and compel their own children and boarders, and all who may attend said Academy to associate with them, without regard to colour, thereby not only outraging the feelings of the inhabitants of said town, setting aside the very distinction the God of Nature has made in our species in colour, features, disposition, habits and interests, but inviting every black, who may obtain means by the aid of his own friends and by the aid of a Society heated by Religious and Political zeal, to a degree that would sever the Union for the purpose of emancipation. Therefore resolved That we view with abhorrence every attempt to introduce among us a black population, and that we will use all lawful means to counteract such introduction.

Resolved that we most devoutly wish for the emancipation of every black slave in our country, and that whenever any method shall be devised to effect that object consistent with the rights, views and interests of our Southern brethren, who are immediately interested, we shall be ready to make any sacrifice to effect it, provided it is not to mix them with our own free white population.

Resolved that while we contemplate with sorrow, the hard fate of the African race, and lament that any of that race should be slaves, we are not prepared to sever the happy union of these states and imbue our hands in the blood of our brethren for the purpose, of having Black Presidents, Black Governors, Black Representatives, Black Judges, nor for the purpose of gratifying the religious zeal of any class of discontented citizens.

Resolved, that we view with abhorrence the attempt of the Abo-

litionists to establish a school in this town, for the instruction of the sable sons and daughters of Africanus, in common with our own sons and daughters and that we view with contempt every white man and woman who may have pledged themselves to receive black boarders or to compel their own children to associate with them.

Resolved, that we will not send our children to any Academy or High school, where black children are educated in common with white children, nor in any way knowingly encourage such schools.

Resolved, that we will not associate with nor in any way countenance any man or woman who shall hereafter persist in attempting to establish a school in this town for exclusive education of blacks, or for their education in conjunction with the whites.

Daniel Pattee, John Shephard and Elijah Blaisdell were chosen to procure the publication of the foregoing preamble and resolutions. And to nominate "seventeen" persons in different parts of the town with instructions "to use all lawful means to prevent the establishment of said school and if established to counteract its influence."

These men were:

James Eastman	Jacob Trussel
March Barber	Sylvanus Morgan
E. Blaisdell	Daniel Pattee, Jr.
Stephen Ward	D. B. Whittier
John Shephard	Samuel Paddleford
Elijah Miller	Timothy B. Dudley
George Walworth	William Campbell
Adam Pollard	Joseph L. Richardson

Under date of the same day the diary says:

The people of Canaan assembled this day at the Town House to consider the recent measures of the Abolitionists in reference to the School. After listening for some time to the mobocratic vituperation of Elijah, a long list of inflammatory resolutions pertinent to the occasion were read and passed. Ah, me! the old Jacobins are determined not to have the niggers here.

Great efforts were made to rally the disaffected and to create disaffection. Mr. Blaisdell took hold of the growing sentiment of opposition, petted it, rubbed it the wrong way of the fur, to irritate it, then presented the resolutions, all of which together with his speech, were duly reported in the *New Hampshire Patriot*.

No one raised an objection, no friends of the school took part in the meeting. The number voting for the unfriendly resolutions was 86, out of over 300 votes on the check list. The friends of the school were jubilant and considered themselves to be a strong and decided majority among the people. Poor, deluded mortals! Little did they realize the aggrieved spirit that animated those 86 votes. So firmly convinced that they were attending to their own affairs, and that no one ought to molest them, they took measures to open the Academy.

On the 11th of September, 1834, the trustees met for the first time in the Academy, when such business as came before them was transacted, and the following circular was passed to be printed, and put in circulation:

TO THE AMERICAN PUBLIC.

The undersigned Trustees of the Noyes Academy, in conformity with the wishes of a large majority of the donors of said Academy, and with the unanimous vote of the corporators, named in the act of the Legislature, have come to the resolution to admit to the privileges of this Institution, colored youth of good character on equal terms with whites of like character. In adopting this principle the Trustees deem that they are reducing to practice the spirit and letter of the Declaration of our National Independence, of the Constitution and laws of New Hampshire, and the Bills of Rights of all the States of this United Republic, except those which have made literature a crime, and prohibited the reading of the Bible under heavy penalties.

In the State of New Hampshire *according to the law*, character and not complexion, is the basis of every distinction, either of honor or infamy, reward or punishment. But what greater punishment can there be, what greater degradation, than to deprive the soul of its proper sustenance, the knowledge of divine and human things? Much better were it to kill the body than to doom the mind to ignorance and vice.

It is unhappily true, that heretofore the colored portion of our fellow citizens, even in the free States, while their toil and blood have contributed to establish, and their taxes equally with those of the whites, to maintain our free system of Education, have practically been excluded from the benefits of it. This Institution, propose to restore, so far as it can, to this neglected and injured class the privileges of literary, moral and religious instruction. We propose to uncover a fountain of pure and healthful learning, holding towards all the language of the Book of Life: "Ho! EVERY ONE that thirsteth let him come and drink." We propose to afford colored youth a fair opportunity to show that they are capable, equally with the whites, of improving themselves in every scientific attainment, every social virtue, and every Christian ornament.

and generally in a more or less permanent position, and
 some of the most important of these are the following:—
 (1) the *Director*, who is the head of the institution, and
 (2) the *Secretary*, who is the head of the administrative
 department. The *Director* is usually a person of high
 standing in the community, and is elected by the
 members of the institution. The *Secretary* is usually a
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 members of the institution.

If however we are mistaken in supposing, that they possess such capacity; if, as some assert, they are naturally and irremediably stupid, and incorrigibly vicious, then the experiment we propose will prove this fact; and will in any event furnish valuable data, upon which the excited patriotism and piety of the land may predicate suitable measures in time to come, or may relapse into undisturbed repose, and forever forbear to form designs upon this agitating subject.

There are in the midst of this republic, of slaves and men nominally free, a number much greater than the population of the six New England States, and about nine times greater than the entire people of the State of New Hampshire. This mighty mass of human beings, of intelligent spirits and active passions must remain here, for weal or for woe, until the Creator of all shall come to judge the world. They must not only remain here but they must in spite of all human efforts, go on to increase in a ratio, which inspires apprehension in those who are conscious of doing them continual wrong.

If, therefore, there really exists between them and the whites, that natural and invincible antipathy, which many allege as an argument against our plan, how important and necessary is it for the welfare of this whole country that some of their own color should be humanized, christianized and qualified to gain that access to their minds and that control over their evil propensities which upon the above proposition it is impossible for any white ever to acquire.

It is a familiar remark, that it would be an incalculable injury to this country, if the restraint which the influence and instructions of the Catholic Clergy impose, were to be removed from the uneducated and depraved among the Irish emigrants. The total number of those emigrants does not exceed *one fifth* of the colored Americans! If, on the other hand, the alleged antipathy does not exist, then one of the most common and formidable objections to the free and equal participation of all our youth in the means and opportunities of improvement, vanishes at once and forever.

We propose to do nothing for the colored man—but to leave him at liberty to do something for himself. It is not our wish to raise him out of his place nor into it—but to remove the unnatural pressure which now paralyzes his faculties and fixes him to the earth. We wish to afford him an impartial trial of his ability to ascend the steep of science and to tread the narrow way, which leadeth unto life. We wish to see him start as fairly as others, unconfined by fetters, uncumbered with burdens and boyant with hope; and if he shall then fail, we shall at the worst have this consolation, that we have done our utmost to confer upon him those excellent endowments, which the wisdom of God and the solemn appeal of our fathers have taught us to regard as the appropriate distinction of immortal and infinitely improvable beings.

We profess to be republicans, not jacobins, nor agrarians; we think with a great and liberal Englishman, that political equality means "not a right to an *equal* part, but an *equal* right to a part," not a right

to take from others, but an equal right with others to *make* for ourselves. We profess to be Christians and we look with humble reliance for the blessing of Him, with whom "there is neither Greek nor Jew, Barbarian nor Scythian *bond* nor free, but Christ is all in all."

This declaration is intended to be preliminary to a detailed plan for the instruction and government of the Academy, which with the terms of tuition, the qualifications for admission, the time of commencement, and the name of the instructor, will form the subject of a future and early communication to our fellow citizens.

GEORGE KIMBALL, Canaan, N. H.

NATHANIEL CURRIER, DO,

TIMOTHY TILTON, DO,

JOHN H. HARRIS, DO,

DAVID L. CHILD, Boston, Mass.,

SAMUEL E. SEWALL, DO,

WILLIAM C. MUNROE, Portland, Me.,

N. P. ROGERS, Plymouth, N. H.,

GEORGE KENT, Concord, N. H.,

SAMUEL H. COX, New York City,

Trustees.

CANAAN, N. H., Sept. 11th, 1834.

The same day there was a public meeting at the Congregational Meeting House. Rev. Mr. Robbins, a Methodist minister, was invited to open the meeting with prayer. He almost declined, but finally consented. He prayed very cautiously, asking God to bless the enterprise if it was to be for His glory, but as he did not believe it was God's intention to mix blacks and whites, he prayed that all the efforts might be put to confusion. A careful man, this Robbins, but not honest as God and the law require men to be honest. The meeting was then addressed by Mr. David L. Child of Boston, followed by Samuel E. Sewall of Boston and N. P. Rogers of Plymouth.

This meeting was interesting to all the friends of the school. The principal points upon which Mr. Child dwelt were: (I.) The unlimited power and control of the master over the slave. (II.) The capacity of the black to receive needed knowledge, and (III.) the possibility of safe emancipation. He illustrated these points with facts, some of them revolting to human nature.

"Sept. 12, 1834," the diary goes on: "An address was delivered at the Academy by Mr. Abdy from England, a traveler, upon the subject of slavery as it existed in Europe, contrasted with it here. Mr. Child followed with some cheering words.

the first of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The second of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The third of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The fourth of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The fifth of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The sixth of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The seventh of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The eighth of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The ninth of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The tenth of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

The eleventh of these is the fact that the majority of the specimens are of the same sex, and that the majority of the specimens are of the same age.

Then George Kimball, the lawyer, being filled with zeal, prophesied glowingly of the great benefits that were to result to the human race from the small beginnings here in Canaan." At length, "Sept. 14th, Tranquility is again restored to our village. The Abolitionists are gone, and Elijah and Jacob have retired from sight to their several occupations in life. Now let us wait for the next moment for both parties have become so hostile that aggressions must follow."

In those days there existed a class of men, whose minds were constantly seizing upon new and unheard of horrors, with which to influence and arouse the indignation of such as are always shocked at the recital of outrage and wrong. This class of persons like to pass from one state of indignation into another with abruptness, and always find the succeeding condition more intense than the preceding. This morbid feeling had been strained to a high tension, by the recital of the outrages and murder committed upon William Morgan, by the Masons of New York, and by the revelations of imaginary horrors, that were daily transpiring, within the guarded recesses of the lodge room. It was not difficult to transfer the sympathies of these awful imaginings to the actual horrors which were being daily recited, in relation to the black slaves. Their wrongs were visible, tangible realities, and seemed to cry to Heaven for redress. That cry was heard in every hamlet and village in New England, and awoke the sympathies of philanthropists into sudden and sometimes unhealthy activity.

It is possible, that the action of the trustees, inviting "colored youth," to partake of the benefits of the Academy, might have had its origin in a desire to secure to itself the benefits of the fund which several philanthropic gentlemen had set apart for the education of "colored youth," but certain it is, that some two years before the establishment of "Noyes Academy" efforts were commenced for the establishment of a Manual Labor School, somewhere in New England, to promote the improvement of the free people of color. Several thousand dollars, the sum was stated as high as \$15,000, were subscribed and several places were recommended as suitable for such an undertaking. George Kimball, Esq., who was an enthusiast in everything he undertook, exerted himself with great assiduity, to influence the trus-

tees and patrons of Noyes Academy to admit pupils without regard to color, to the advantages of the institution.

When this decision was announced, as it was by the trustees in their circular of the 11th of September, it was decided that the subscription with all its patronage, should be bestowed upon Noyes Academy, thus securing to it a permanent fund and placing its success beyond a doubt. But the hostile sentiments which met them at the threshold, and which soon developed into ungoverned rage, caused the withholding of these funds, and it has not been possible to trace them with certainty. But it is probable, when the difficulties in Oberlin College, Ohio, which were caused by the same sentiments, were settled by opening its doors to blacks and whites alike, that generous subscription went to swell the funds of that institution.

But to go back to the facts. After the meeting of the trustees on the 11th of September, a committee was dispatched to Andover Theological Seminary, for a "sound and accomplished teacher." Doctors Skinner and Woods, recommended Mr. William Scales, of the senior class, who accepted the position, and appointed the first of March as the date of opening the school.

Encouraged by the cheering call of the circular of the trustees, fourteen colored youth and children resorted to the school, advancing with trembling steps to the enjoyment of privileges, to them at least unexpectedly presented. Besides these there were twenty-eight white pupils, at the opening. And it looked as if the school was going on in peace and prosperity. Of the demeanor of the colored pupils, and it is upon good authority, that "they were modest and inoffensive in their deportment, in their manners polite and unassuming, their lives unblemished, in their application and improvement their capacities and intellectual attainments they compared favorably with the other pupils." The friends of the school believed they saw in all the signs a token of God's approbation of their endeavors, and they rested securely upon their labors.

In examining a lot of old manuscripts, I find several letters from friends, which give a little insight into the affairs of the school. Several short extracts follow: "Oct. 22, 1834. May Harris commenced the female department three or four weeks ago. Has about twenty scholars." "Canaan, Oct. 28, 1834.

Mr. Currier has returned from Boston. He brings intelligence that David L. Child, Esq., will come on in about six weeks and take charge of the school. The receipt of this interesting news affected each party in a different manner. There was a joyous rubbing of hands among our friends. Kimball had to holler long and loud. Old Dr. Tilton smiled all over. He has declared that the only epitaph he desires upon his tombstone is that he was 'The Slaves' Friend.' Col. Isaac Towle gave a grunt of satisfaction. You know, he is a very positive man. His 'I will' and 'I won't' settles all controversy with him. The hostiles were not pleased,—in fact they were mad—very mad! Trussell, Arvin, old Cobb, and Blaisdell, were hardly peaceable for some days. Their minds were much preoccupied. I am told that persons who approached them upon business matters received only such answers as 'Abolition scum,' 'villains,' 'perjured Masons,' 'unconstitutional acts,' &c. But for these men, who like Cassius 'have a lean and hungry look' there would be general cheerfulness among the people. Parson Fuller will teach the school until the arrival of Mr. C. He entered upon the task yesterday. Probably not more than twenty pupils attend. I do not go yet."

"One thing further, I understand the circular is published, and the picture of this town is drawn with a master hand. I give you one sentence, which ought to melt and soften the hard hearts of those creatures who are base enough to oppose this wonderful scheme of Philanthropy." This sentence is the one which refers to their doing nothing for the colored man, but to leave him at liberty to do something for himself.

'Miss Mary Harris was engaged to teach the female department. "Canaan, Dec. 23, 1834. The school building stands where it was placed, a monument of the rashness of the projectors." As time passed on the excitement increased, until the town was a scene of bitterness, suspicion and hatred mingled in society, and all kindness seemed to be crowded out. The friends of the school were sanguine and fearless. The opponents were sullen and thoughtful. Old Mrs. Nichols said: "Mr. Kimball ought to 'a-been abed and asleep before he got us into such a tarnation serape." Col. Daniel Pattee was greatly alarmed and threatened "extermination by fire and sword."

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Mr. Wesley P. Burpee, with pugnacious gravity, bobbed his head and declared, "This thing is unconstitutional, Sir! We must put it down, Sir!" Many secret caucuses of these men were held during the winter, and it was not until after long and mature deliberation, that a positive plan was resolved upon.

Another letter of January 22, 1835, says: "Thirteen colored persons are now attending school. Kimball has just returned from Providence with six. He intends building a large boarding house."

During the winter Mr. Kimball devoted himself to collecting funds for the school, and on his return in February, he announced that he had been more successful than he even hoped. The school was now assured of permanence. He sold his house, next north of the Currier store at that time, now the second, and moved into the Wilson house at the corner, opposite A. S. Green's, with the intention of boarding all the black pupils, some twenty of whom were announced as coming on the first of March, when it was anticipated the "Nigger school" was to begin. He also announced his intention of building a boarding house in the field near the Academy, for the accommodation of black and white pupils. An earnest effort was now made by the good people to raise money to purchase a bell for the Academy, but they were not successful. Mr. Scales came on Sunday, the first day of March. On March 31st a mulatto came from Boston to attend the school.

I now refer to the diary, date of April 10, 1835. "Oscar goes to school." "One colored man by the name of Thomas Paul, from Boston, has arrived. Did you suppose mother would board the blacks. No! She has enough else to do."

"May 21. Great exertions are making to rouse up a revival of religion. Another colored person, a lady from Boston, has arrived. Show 'em in! No aristocracy here."

A letter of June 10th says: "As yet only six 'colored youths' have arrived. Two of them black as night. Kimball boards them. This week is vacation. We cannot yet tell what the result of this school will be. Nothing but rare courage and devotion in the projectors to push their plans through good and evil reports will preserve it. The fact that the whole slave population of the South are coming here, shocks the sensibilities of the

The first of these is the fact that the "new" style of writing, which is now becoming the standard, is a very different thing from the "old" style. The "new" style is more direct, more concise, and more to the point. It is more like a conversation than a lecture. The "old" style, on the other hand, is more formal, more elaborate, and more verbose. It is more like a sermon than a conversation.

The second of these is the fact that the "new" style is more suited to the needs of the modern world. The modern world is a world of action, of progress, and of change. It is a world that demands a style of writing that is clear, direct, and to the point. The "old" style, on the other hand, is more suited to the needs of the old world. The old world was a world of tradition, of custom, and of stability. It was a world that demanded a style of writing that was formal, elaborate, and verbose.

The third of these is the fact that the "new" style is more suited to the needs of the modern mind. The modern mind is a mind that is more interested in facts and figures than in words and phrases. It is a mind that is more interested in the "how" than in the "why". The "old" style, on the other hand, is more suited to the needs of the old mind. The old mind was a mind that was more interested in words and phrases than in facts and figures. It was a mind that was more interested in the "why" than in the "how".

The fourth of these is the fact that the "new" style is more suited to the needs of the modern age. The modern age is an age of science, of technology, and of progress. It is an age that demands a style of writing that is clear, direct, and to the point. The "old" style, on the other hand, is more suited to the needs of the old age. The old age was an age of religion, of superstition, and of tradition. It was an age that demanded a style of writing that was formal, elaborate, and verbose.

The fifth of these is the fact that the "new" style is more suited to the needs of the modern world. The modern world is a world of action, of progress, and of change. It is a world that demands a style of writing that is clear, direct, and to the point. The "old" style, on the other hand, is more suited to the needs of the old world. The old world was a world of tradition, of custom, and of stability. It was a world that demanded a style of writing that was formal, elaborate, and verbose.

toothless, eyeless, senseless part of the community. The old, superannuated dotards sigh at the coming events, and wish they had never been born. Because, forsooth, a black man has come among us."

Rumors of the most absurd character were set afloat against the school and the people. The village was to be overrun with negroes from the South; the slaves were coming here to line the streets with their huts, and to inundate the industrious town with paupers and vagabonds. Other tales, too indecent to be reported, were circulated with wicked industry. As the Fourth of July approached violence began to be threatened, and it was announced that on that day an attack was to be made on the house. The day arrived and hundreds of men assembled, some as actors, others as spectators. The building was approached in a threatening manner by a body of about seventy men, many of whom were from adjacent towns, armed with clubs and other missiles and uttering fierce threats and imprecations. They drew up in front of the house. The leader of this brave band was Jacob Trussell, who announced to his followers that the object of their "virtuous wrath was before them." Several approached and attempted the door. There is in every man a sense of right and wrong which makes even the most hardened criminal hesitate to commit an unlawful act, even in the presence of his fellow conspirators. A sudden paralysis seemed to seize them. A window in the second story was suddenly thrown open and Dr. Timothy Tilton, a magistrate, appeared and after addressing a few words of warning, began to take down the names of the visitors in a loud voice. Thus he called the names of "Jacob Trussell, Daniel Pattee, Wesley P. Burpee, Daniel Pattee, Jr., Salmon P. Cobb, March Barber, Phineas Eastman," and so on. Then the band of rioters hesitated, fell back a little, and soon retreated, with undisguised speed, leaving behind them only their leader, who stood his ground valiantly for a while looking defiantly at the offensive building.

I will incorporate part of a letter dated July 15, 1835, relating to the movements of the allied forces of Canaan, Enfield, Dorchester and Hanover. The letter says:

On the 4th of July the "Jacobins," we call them "Jac's" from old Jacob, their leader, held a caucus in the hall of E. Martin, to concert

the first of these is the fact that the country is a very fertile one, and that the soil is very rich. The second is the fact that the climate is very healthy, and that the air is very pure. The third is the fact that the people are very industrious, and that they are very well educated. The fourth is the fact that the country is very well governed, and that the laws are very well enforced. The fifth is the fact that the country is very well supplied with food and clothing, and that the people are very well clothed. The sixth is the fact that the country is very well supplied with money, and that the people are very well paid. The seventh is the fact that the country is very well supplied with knowledge, and that the people are very well informed. The eighth is the fact that the country is very well supplied with power, and that the people are very well able to do work. The ninth is the fact that the country is very well supplied with peace, and that the people are very well able to live in peace. The tenth is the fact that the country is very well supplied with happiness, and that the people are very well able to live in happiness.

measures for the ejection of Kimball, Scales and the blacks from this town. In the meantime a large number of persons from this and adjoining towns had collected, and waited to hear the result of their deliberations. They thronged the street and fields of Canaan, clamorous and excited. At last the hall door was thrown open, and out came old Campbell, Daniel Pattee and sons, old Kinney, &c, &c, who proceeded immediately to the Meeting House, where Joseph L. Richardson, a man of fame and years, harranged them from the deacon's seat. He told them of his love for the whole human race, of his indefatigable exertions in the Legislature, to cause the petitions of his constituents to be "read a third time and passed." But, alas! they were lost! He spoke of rights and equity, of public nuisance and mobs, he deprecated any coercive measures on the part of any people. In fine, the tender sympathies of the multitude were touched by the glowing imagery of this great and far-famed man. May he live to a good old age and always imagine himself quelling mobs. The fact is, the people had met on the Fourth, as notice had been previously given for the purpose of tearing down the Academy. But they did not do it.

A procession was formed at the hotel headed by Ben Porter and marched to the academy; an attempt was made to enter, when several gentlemen who were, unexpectedly by the mob, inside, hoisted a window, and proceeded to take the names of the leaders. The crowd dispersed as speedily as possible, muttering curses and menaces, and adjourned for one week. On Saturday, the 11th, they met at the old church in large numbers as before. William Campbell was moderator; they were noisy and excited, more so, if possible, than on the previous occasion. The only point I could gather in their proceedings was that the "nigger" was a nuisance, and must be removed from town. In the midst of their confusion, Doctor Flanders told them that the corporation had not in any respect proceeded according to law. There was a momentary lull in the assembly and a committee was appointed to inquire into the legality of the proceedings. This committee are to report at an adjourned meeting in two weeks.

When the people again assembled to hear the report of the committee, there was as before much excitement and they were united in one respect at least — hatred to the blacks. But they were divided in sentiment when the cry was raised to destroy the building. It was no doubt the intention of the leaders on each of these occasions to destroy the building and break up the school, but they could not rouse their followers up to that lawless act. So it was resolved that a legal town meeting should be called on the 31st of July to see what "measures the town will take to expel the blacks from the town of Canaan," and to act in relation to the black school.

Aside from the political aspect of the question, the results of which were of momentous importance to the country, there was a large portion of the community, who could not tolerate the negro in their society. To show the animus of the feeling that prejudiced this class of the community, I copy from the *New Hampshire Patriot* of June, 1835; the grammar belongs to the press:

Since the establishment of the school, it has been no uncommon spectacle to witness *colored gentlemen* walking arm in arm with what ought to be *respectable white females*. And that respectable people opposed to the school, as well as others, have been invited to parties where the colored portion of the school were also invited guests. It is said that one of the principal agitators of the slave question in this state, George Kimball, Esq., and his family, sit at table with a half dozen colored people, while a *white* girl attends upon them as servant. We do not wonder that the white people of Canaan should consider such an establishment a "nuisance," and that they should adopt all lawful measures for its removal. The people of this state have more than once been reproached as favoring the pernicious schemes of the Abolitionists, and as encouraging a practical amalgamation of colors, on account of this school. And while we would counsel our friends in that part of the State to persevere in their efforts until the "Nuisance" is abated, we would suggest to them the propriety of *mild and peaceable* measures, such as the public sentiment and laws of the State will justify.

From the other side we learn that Mrs. Hubbard Harris had a tea party, and invited the blacks — they attended. This was very shocking to several who attended. This party gave occasion to much very bad scandal. Mrs. Wallace had a tea party, — and did *not* invite the blacks. Kimball and wife, Mr. Seales and a score more were present. Mrs. Flanders was also invited. "What an insult!" exclaimed Mrs. Flanders, supposing the blacks had had an invitation. She declared "she was so mad she was insane for half an hour," the which no one doubted who knew her.

The 31st of July, 1835, is memorable in the annals of Canaan, memorable for the disorder it evolved as well as for the remarkable resolutions that were permitted to go upon its records. where they remain as a perpetual memento of the slow progress of public opinion. Joseph L. Richardson was moderator. The house was crowded with men filled with rage, rum and riotous intentions. They had worked themselves into the belief that a

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“legal” town meeting could do lawfully what it was unlawful for an individual to do. They were willing to shift the odium of the outrage of what they were about to do upon the “legal” town meeting. A committee was appointed to report a plan for the action of the town. After much labor, that committee presented a series of resolutions, embracing within their tortuous folds the plan that was to destroy the school, or rather as those who were seeking an excuse for their acts to “abate the public Nuisance.” And now we come to the reports, the author of which sleeps in obscurity:

Whereas believing certain individuals, by the practice of fraud and deception have abused public opinion abroad in reference to the state of feeling in this town respecting the colored school here, and believing that designing demagogues and desperate Politicians abroad in connection with a few sordid spirits in this town who are influenced more by the love of gain than the love of God and man, are determined to continue their black operations in this town against the wishes of a large majority of its citizens. Although they have once and again expressed their disapprobation and have borne and forbourn until forbearance had ceased to be a “virtue.” Therefore Resolved That from what our own eyes have seen and our ears have heard respecting the close intimacy that exists between some of the colored boys and white females, we believe if suffered to go on, it will not be long before we shall have living evidence of an amalgamation of blood. Resolved That we consider the Colored School in this town a Public Nuisance and that it is the duty of the town to take immediate measures to remove said nuisance.

Voted the town take immediate measures to remove the house in which the colored school is kept.

Voted that the Selectmen select the spot on which to set said building.

Voted that a committee be chosen to superintend the moving of said building at the expense of the town.

Voted that a committee of 15 or 20 persons be chosen for said committee and the following were chosen viz.:

Jacob Trussell (still at 90 broken and defiant)

Chamberlain Packard Jr (killed by God)

Wm Campbell (a foolish old infidel)

Herod Richardson

Elijah R. Colby

Americus Gates

} (dead and rotten and now forgotten)

Daniel Pattee Jr (a blasphemous cripple)

Nathaniel Shepherd (Common drunkard)

Luther Kinne (Ossified legs)

Peter Stevens

Robert B. Clark (dead in his bed)
Salmon P. Cobb (an old witch too mean to live or die)
Daniel Campbell
James Pattee (a drunkard)
John Fales Jr (an idiot)
Wesley P. Burpee (an awful death from cancer)
Benj. W. Porter (drowned)
Bartlett Hoit (killed by God after having stolen money sent him)
to keep his wife's father from starving or thrown on the town.)
March Barber (old foolish jealous and insane)

The words inclosed in the parentheses after each name are on the town records but were put there by someone afterwards.

Voted that the measures adopted by the town for removing said building, be commenced by the 10th day of August at 7 a. m. and be continued from day to day, without intermission, so as to satisfy the calls of nature, until the moving of said building be completed.

Voted unanimously that the following Preamble and Resolutions be sent to the editor of the Christian Register and Boston Observer, with a request that he would give them an insertion in his paper:

Whereas a report of the managers of the Mass. Antislavery Soc. has been published in the Christian Register and Boston Observer bearing date July 11th 1835, containing statements, that the inhabitants of Canaan, N. H., are generally in favor of the colored school in said town. Therefore resolved that the publication in that paper relating to said school is without foundation in truth and a libel upon the publick as more than four fifths of the inhabitants of this town in the estimation of this meeting are decidedly opposed to said school and are determined to take effectual measures to remove it.

Resolved that a copy of these proceedings be sent to the N. H. Patriot and State Gazette and be signed by the Selectmen and Town Clerk. With the request that all the papers in New England insert them once.

The meeting then dissolved and the noisy crowd left the village uttering threats and imprecations. But the chiefs in this "legal" conspiracy, it is said, held a private conference in the hall that lasted until morning. Wherein they discussed the responsibilities they were assuming, and some of the more cautious desired that they might receive counsel from some eminent lawyer. They accordingly consulted Josiah Quincy of Rumney, but his views conformed so greatly to their own, that they suspected there might be more sympathy than law in his opinion. They then consulted Ichabod Bartlett, who it was known was

very outspoken against the Abolition excitement, but still was a careful and safe adviser. Mr. Bartlett's opinion did not arrive, however, until it was too late to save the building, but it is said to have been of such a nature that many of those who were engaged in the outrage of moving the building were rather anxious that that act in their lives should be forgotten. He told them, as I heard from the late Caleb Blodgett, Esq., who was high sheriff at the time, and had recently moved into town, that no vote of the town could "legalize" a mob; that the outrage they were about to commit was felony at common law; that each individual engaged in it was personally responsible for all the damage that might accrue, and that each and every man became lawless and criminal whenever he or they deprived others of their property or of the right to live peaceably in the community. But, after all, he thought there was little danger to be feared from prosecutions, because in the then exasperated state of public opinion upon the slavery question, there was no jury in the state who would find them guilty; but all high excitements are reactionary, beware of the "second thought." For this advice the town paid Mr. Bartlett \$5. They had better have paid him thousands and sought his advice sooner.

The particulars which follow are taken chiefly from letters written at the time, by parties, as may readily be seen, who were not unfriendly to the school. As this is the only record of those eventful days I adopt it as authentic, believing it to be a veracious tale. The first letter is dated August 15, 1835, and commences thus:

The whole world will soon be awake to the transactions here. Since the 31st every cloud has been black with rumors. Upon the wings of every breeze was blown an account of coming events. From the tongue of every tattler escaped a direful foreboding. Emaciated groups of human forms, were to be seen in sheds and secret places, plotting and planning affairs for the 10th. Sometimes a silence not unlike that which precedes the earthquake prevailed. Scandal, "damnable immundoes," hell-engendered lies, were eagerly received by the loquacious humor of this public. This is not a vision. It is a fact. But I pass now to the 10th. The day dawned, the sun never rose with more loveliness. Its meridian splendor is not an apt comparison in dog days. In the morn we greet him, at noon we flee from him. The cloud that had so long hung threateningly over us, now assumed a most fearful

aspect. The people led by villains were mad, and in their madness had become destroyers. I was standing at my desk writing. Saw a man, Mr. B., pass with an iron bar. Soon I saw several more pass with bars and axes. Now a wagon loaded with chains hurries along. I looked out at the door. The street was full of people and cattle in all directions. A "string" of fifty yoke are just turning the corner by the old Church, all from Enfield. William Currier at their head. Thomas Merrill was also a leader. The destruction of that beautiful edifice has already begun. Trussell was the first man on the ground. He is Captain of the gang. His features show the smile of satisfied revenge. He thus addressed them: "Gentlemen, your work is before you. This town has decreed this school a nuisance, and it must be abated. If any man obstructs you in these labors, let him be abated also. Now fall to, and remove this fence."

The first blow was struck by Benjamin Porter, who seized an axe and attacked the fence. He was an active lieutenant of his master and was everywhere present encouraging the lookers-on to labor. Stephen Smith was at work for Sheriff Blodgett that day. Mr. Blodgett stayed at home. He would not by his presence, show sympathy with the brave band who were working for applause from the South, but was interested in the progress of the work. He sent Mr. Smith up to bring him reports. Mr. Smith said that he stood looking at the wreckers, thinking what a pity to see that beautiful edifice destroyed! The master came around that way and seeing a man idle he spoke out promptly: "Smith, here take that axe and help clear away that fence." Mr. Smith seized the axe and when the fence was cleared away, wondered why he had allowed that man to influence him to do that bad work. Many others have worked under the same subtle influence, and had no regrets until the will of the master was accomplished. The account continues:

When they first appeared and seized upon the front fence to pull it away, they were met by Doctor Tilton, who, as a magistrate, commanded them to disperse and begun to read the riot act.

There was a perceptible hesitation when Trussell stepped forward, seizing an axe and exclaimed: "Well, we have heard all that before, but it won't pass with us today. Boys, fall to here! If that man interrupts you any more remove him." Then striking the first blow, he encouraged his crowd to deeds unheard of before in this town. I need not say that there was sadness among our friends. We were sad at the unappeasable madness of the people, who blindly followed that revengeful man, but in the days to come there will be reaction. The reading of

the riot act by Doctor Tilton was the only obstruction offered by the friends of the school. They chose to suffer affliction and the destruction of their property rather than shed the blood of these misguided men. They got the shoes under a little past 12 at noon. Trussell stands upon the front to give orders. The team is attached. Ninety-five yoke of cattle. It is straightened. The chains break. They try again and again the chains break! Almost in vain do they try. Thermometer ranges at 116 in the sun. At half past 7 they had succeeded in drawing it into the road, when they adjourned till next day. The cattle were in the meantime driven down to William Martin's meadow, where they were turned loose for the night. I need not tell you of the band of earnest philanthropists,—men and women,—who met together in secret that dark night and wept and prayed because of the destruction that had befallen their beautiful hopes. A man from Enfield, Joshua "Devil" Stevens, as he was called, set fire to the building that night, intending to destroy it, but the attempt failed.

The chains were weak, doubled they were still weak. A swift messenger was dispatched to the Shakers at Enfield and to Lyman's Bridge at Lyman for the cables used there. He returned before morning. Tuesday, the 11th, the progress of destruction was more rapid. The chains held firm when the order was given "to straighten the team." A little before noon they had reached our store where they halted in front, and at once demanded that a barrel of rum should be rolled out or they would demolish the doors. Mr. C. and myself thought it best to yield to their threats, but William said "No, he would sooner die than yield an inch to these fanatical villains." He backed himself against the door, determined to resist to the last. But he was removed after much struggling, and they had the rum. Do you believe we did not wish it might be hell fire to their bodies?

Another scene occurred here worth relating. Mrs. Wallace came out of the house, mounted the fence, and began to harangue that crowd as only an earnest woman can when the spirit moves her. She was telling them some very wholesome truths, when Mr. C. came up and seizing her from behind, carried her into the house exclaiming, "Get into the house and shut up your mouth. Don't you see, if you get 'em mad they'll pull my house down too."

Any person, man or woman, who, passing quietly along the street, then, did not hurrah with them, was insulted by those ruffians from Enfield, Hanover and Dorchester.

The cattle were allowed to rest in the heat of the day while the company ate the food prepared for them by the selectmen. Joseph Dustin was an abolitionist; he did not go to the hauling

the first day. He fed the company to the amount of \$16.44, which the town paid. The second day Mr. Blodgett requested him in behalf of the town, to prepare a dinner for the crowd. He killed a beef and cooked it all. It was eaten and paid for, by the selectmen out of the town treasury.

It is said that the selectmen were never averse to the advice of Mr. Weeks and Mr. Blodgett, who did not appear as open advocates of violence, but whenever any suggestion or motive particularly diabolical was offered, these men would give it strength and courage by clothing it in legal language.

Having rested and refreshed themselves the crowd were in no better humor than before. The rum had not made them peaceable. The team was hitched up and "straightened" with loud imprecations and curses and progressed slowly. When they were about opposite Parson Fuller's house, they rested for water, Mrs. F., a very plucky woman, when she saw the intent to use her water bucket, rushed out and cut the rope, thus dropping the bucket into the well, and declaring loudly that "her bucket should not be polluted by the touch of such foul lips." The men spoke to her with oaths and threats, she replied "She had been used to such acts for some time past she would be disappointed if they ever repented of their crimes or became gentlemen."

This day was hotter than the preceding, yet with redoubled ardor these men persisted in their crime, until they hauled the house on to the corner of the Common, in front and close by the old church. They arrived upon the spot just at dark, so completely fagged out, both oxen and men, that it was utterly impossible to do anything further. There it stands, shattered, mutilated, inwardly beyond reparation almost, a monument of the folly of and infuriated malice of a basely deceived populace.

Four weeks from last Thursday, they are to assemble again to draw it upon the spot chosen by the selectmen for its location. Many aggravating circumstances accompanying this transaction cannot be related here. The Institution is broken up. The aggressors declare boldly that they fear no retribution at the hands of the law. They rely upon public opinion and the authorities to sustain them in taking the accomplishment of their unlawful wishes into their own hands.

When the building had rested in front of the Church, the company was called to order by Jacob Trussell, when several sentiments appropriate to the occasion, were prepared and read on the ground by Phineas Eastman, and received with great applause.

1st. *The Constitution of the United States.* Based on a compromise between the North and the South, each pledging themselves to protect

the first of these is the fact that the British
government had no intention of allowing the
American colonies to remain under the control
of the British crown. The second is the fact
that the British government had no intention
of allowing the American colonies to remain
under the control of the British crown.

The third is the fact that the British
government had no intention of allowing the
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The ninth is the fact that the British
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The eleventh is the fact that the British
government had no intention of allowing the
American colonies to remain under the control
of the British crown. The twelfth is the fact
that the British government had no intention
of allowing the American colonies to remain
under the control of the British crown.

The thirteenth is the fact that the British
government had no intention of allowing the
American colonies to remain under the control
of the British crown.

each others rights and privileges, it can only be maintained by a due regard to the rights of the respective parties.

The second

3rd. *The Revolutionary Patriots of the North and South.* They fought together for the privilege of making their own laws, their sons would be unworthy of their sires, if they should surrender their rights into the hands of the Abolitionists.

4th. *The Patriots of New Hampshire.* They will fight for the rights and privileges of the Southern brethren which are guaranteed them by the Constitution, so long as there is a man that can shoulder or handle a gun.

5th. *The Abolitionists.* They must be checked and restrained within Constitutional limits or American liberty will find a speedy grave.

6th. Let there be a union of all honest men, throughout all the United States, and an undivided and uncompromising opposition be presented to irredicate Abolition wherever found.

These resolutions with a description of the day's doing were sent to the *New Hampshire Patriot*, signed by Jacob Trussell, committee, and printed in that paper.

The second one was received with immense noise, it reads as follows:

The Abolitionists, a combination of disorganizers led on by an Englishman sent to this country to sow seeds of discord between the North and South, May he be removed from the continent as suddenly as the Noyes Academy has this day been removed from the control of the Abolitionists.

It was then voted that Seales, the teacher, and the blacks have one month in which to leave town. That if, on the re-assembling of this company on the 10th of September, they were found within its limits, they would be removed by force.

On separating, Mr. March Barber, in behalf of the town and the committee, tendered his thanks to the people of Enfield, Hanover and Dorchester, for their efficient and energetic assistance. The chiefs from Dorchester were Benjamin Dow, Joshua Burley, and Jacob Blaisdell.

There were seven young colored boys from Rhode Island, and one young girl from Boston, a light mulatto, about 16 years old, of quiet ladylike demeanor. She boarded with Mrs. George Harris. She afterwards married a sailor named Castle, and lived in Boston. One other young girl about the same age was Miss Maria C., daughter of Edward Bracket of Concord, for many

years a barber in that place. She was sprightly and lively in manner and voice. She had sandy hair, blue eyes and light complexion. She arrived at noon on the first day of the attack upon the house and went to board with Mrs. Harris. That night there was much riotous noise in the street. The mob had their grog, and many of them had doubled their rations, which made them forget to go home; and some of them forgot they ever were gentlemen.

They traversed the village shouting ribald expressions and coarsely threatened to attack the house that sheltered those two young girls. There were resolute men among the abolitionists but during that sad day of disorder they had advised themselves that it would be prudent to remain in the background.

Col. Thomas Hill lived in the house long the residence of Dr. Wheat, a stately man, tall and resolute. He called upon Col. Isaac Towle, a man of good presence, and equally resolute. These two went to a woodpile and hewed out two clubs sufficiently large as to need but one blow upon an assailant. They posted themselves about the house and remained until morning. Probably the darkness made cowards of these prowlers. Several times they came near but they neglected to make any attack. It was an anxious night in more than one house.

The account continues:

Mr. Kimball was absent during all this storm. He returned on the 12th. after an absence of five weeks. Three students came with him, 12 more were coming, all white.

There is a spirit of recklessness here, and it says the blacks must leave the town or die before the "last drawing." There are six little boys, one girl, so white you would not see the difference in a crowd, and four as large as myself. They know their rights, but perhaps dare not maintain them. Just now there are threats of attacking Kimball's house, where they board. Just so sure as the mob assails that house, there will be blood shed. The awful "beware" has been sounded. I believe they intend to repair the academy and open a white school.

Again the writer says:

It is not yet in evidence that the men of Canaan are brave or persistent in wrong doing. Knowing our own people as well as we do, all through their lives, these men of brag, our fears were not excited when they threatened, Richardson, Flanders, Burpee, Cobb, the Pattees or old Campbell, and all the rest of them with Trussell added, would never have caused us anything but regrets. Had the lawless and reckless people of Enfield, who volunteered to assist in this disagreeable

the first of these is the fact that the first of the three
 parts of the book is devoted to a discussion of the
 history of the subject. This is a very interesting and
 useful part of the book, and it is well worth reading.
 The second part of the book is devoted to a discussion
 of the theory of the subject. This is also a very
 interesting and useful part of the book, and it is
 well worth reading.

The third part of the book is devoted to a discussion
 of the practice of the subject. This is also a very
 interesting and useful part of the book, and it is
 well worth reading. The book is written in a very
 clear and concise style, and it is well illustrated
 with many examples. The book is a very good
 introduction to the subject, and it is well worth
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affair stayed at home, we should not now see Trussell and his fail now triumphing over us. The high minded people of Enfield would hardly esteem it an honor to have participated in this outrage, could they see that they have simply been used by Trussell to avenge a *private pique* of several years standing. Had it not been for Trussell and the foreign element which rode over and insulted us for two days, we know that the Academy would never have been touched. Jacob Trussell is an intolerant bigot, opinionated, unforgiving, not a drop of warm blood in his veins except what is warmed by the passions that animate him. He never forgave an injury and he never had a friend. He never performed an act of pure charity, and he never forgot to be selfish. He is a member of the Congregational Church and of the Lodge of Masons here, and into each of these memberships he carries the obdurate obstinacy of his nature. His hatred of George Kimball, Nat Currier and Hubbard Harris, is an unquenchable fire in his breast. These men are all Anti-masons, the two last are seceding Masons. And here is the secret of the destruction of our Academy. He has been the moving spirit through it all.

He had twice before led the Canaan mob up to the door of the building with weapons in their hands, but the sight of our good natured Dr. Tilton, standing there as a magistrate, to take down their names, for future use, restrained them even in the presence of their leader, and caused them quietly to disperse. And when having invited the people from the neighboring towns to participate in the *move*, he knew his third attempt would be successful, for with his "legal town meeting" and these foreigners to back him, he was satisfied that Campbell, old Cobb, the Pattees, Burpee, and others would not fail to be there. He was not disappointed and our village is sad and gloomy with contending emotions. Jealousy and distrust pervades the minds. Can we ever forgive those insults, will this community ever be happy again? "When a generation has passed away then who are here will see." "How courageous one is on paper! Had you been here and taken a stand 'not on a widows jointure land,' but on the front of the Academy, and had old 'kernel' Pattee seen you, he would have winked you down for a 'tarnal abolitionist, Sir!'"

The days passed on without much interest to the friends of the school. The fruits of all their labors through individual malice "turned to Dead Sea ashes upon their lips." They were listless alike to threats or curses. There was an occasional ripple on the surface, the most considerable of which was the animosity shown to Rev. Mr. Fuller, for the part his wife took on the day of the "Great hauling," when not having the fear of the mob before her eyes, she audaciously removed the bucket from her well, and thus prevented these misguided souls from slaking their thirst. Mr. Fuller was repeatedly warned by ghostly

looking messengers upon white horses at the dead of night, that unless he recanted his Anti-slavery principles ere the approaching 10th of October he would be severely dealt with. There is no evidence to show at that time, at least, that Mr. Fuller heeded those solemn warnings.

A letter of August 26, 1835, says, "The Academy stands so near South Church as to render the travelled road impracticable. But for Trussell, the Academy would not have been touched." Another letter of September 9, 1835, "Tomorrow is the day for locating the Academy. Yesterday was preparatory drill. Muster takes place the 11th. Those who come to assist in moving the Academy will probably not go home."

On the 10th of September, according to the previous notice, the same men of Canaan, together with their friends, from Enfield, assembled with their cattle, on the Common and proceeded to the business before them, that is, to "locate" the Academy. The spot had been previously selected by the selectmen. These officers were, James Arvin, William Martin and Sylvanus B. Morgan, all now gone to their long home. The last two were men who honestly believed they were acting for the good of the human race, in opposing the introduction of negroes here. The first was an assistant worthy of his leader. A man of ability, whose later years could not redeem the vicious habits of his early manhood. His political friends sought to encourage him, by giving him town-offices, but his life was embittered by early recollections and through them he lent a willing ear to the destructive schemes proposed to him by a "brother."

The men who considered themselves leaders were all there early. All of them ready with counsel, which under other circumstances, few of them cared to follow. There was first and foremost, Trussell, Campbell, March Barber, the Pattees, Burpee, Flanders, Arvin, Old Cobb, Richardson, Eastman, Kinne, Benjamin Porter, indeed, no name or face was missing. The thirty days they had given themselves for thoughtfulness, had not let in a single ray of softening light to their hardened understandings. There is no evidence that personal insults were offered on this occasion. They proceeded promptly as if the business they were about were a pleasure, and with loud cries to the work, all the forenoon, five hours, with all their cattle,

they labored to haul the building across the road, and locate it in the corner of the Baptist Parsonage field. Then at twelve o'clock it was placed upon the spot. The cannon was then dragged through the street, and discharged at the house of every Abolitionist, breaking glass in abundance at every discharge. Then they adjourned for dinner, which had been prepared by Joseph Dustin, under the direction of the selectmen. The cattle were taken to the side of the Street near Gordon Burley's and fed. Speaking of this fact, Mr. Blodgett told me, that he and William Martin, pitched a ton of hay out of Burley's field on that occasion, quicker than any two men ever did the same work before. After dinner and refreshment the men were called to order, to receive the thanks and congratulations of the chiefs, who by their wisdom and virtue had thus saved Canaan from being the Asylum of the negro race. Several speeches were made and received with noisy demonstrations. Phin Eastman was garrulous and happy. Doctor Flanders was vindictive and triumphant. They were much alike in their tone. But one of them has been preserved. Mr. Trussell, it seems, could not trust himself to do justice to his subject in an extempore manner. Its great magnitude and importance required thought. So he put his thought upon paper and headed it "Farewell Address." The manuscript was for years hidden away in the archives of the author. But death often discloses lost gems. This eloquent piece of thankfulness was thus restored to light that it might be preserved as part of this veracious history.

Farewell Address of Jacob Trussell:

Gentlemen, the work is done! The object is attained! The contest has been severe, but the victory glorious! No sable son of Africa remains to darken our hemisphere! The Abolition Monster, that ascended out of the bottomless pit, is sent headlong to perdition, and the mourners go about the streets. To you, Gentlemen, who have assisted in attaining this glorious victory, I present you hearty and sincere thanks, for your prompt attention and your unexampled exertions in repelling an enemy, far more to be dreaded, than the pestilence that walks in darkness, or the destruction that awaits at noonday. May the sun of liberty continue to shine on you with increasing splendor, and never be obstructed by the sable clouds of Africa. And should it be your misfortune to be invaded by a similar foe, we pledge ourselves to unite our exertions with yours in putting down by all lawful exertions, every plot that threatens the subversion of our liberties, or disturbs the pub-

lie tranquility. May that being who presides over the destinies of nations, reward you a hundred fold in this life and in the world to come, life everlasting.

After the tumultuous applause which followed the delivery of the "Farewell Address," had subsided, they again assembled for labor, and the building was placed in order for underpinning. About sunset the work was accomplished, when the procession was again formed, with cannon in front and was paraded through the Street, accompanied by the stirring peal of fifes and drums. As before the cannon was discharged at the house of every Abolitionist. At each discharge the broken glass jingled in unison with the yell of triumph that went up from the crowd, the firing and shouting was kept up until late at night. Just before night one chivalrous fellow ascended the cupola of the Academy, painted the black ball thereon white and nailed a *white* flag to the spire. And the spirited people of Canaan and Enfield caused this history!

On the 19th of September a town meeting was called to hear the report of their committee on removal. To see if the town would repair the house and set up a school and appropriate the School and Literary Fund for that purpose. And adopt some measures to suppress the dangerous doctrine of the Abolitionists.

The report of the committee chosen by the town to superintend the removal of the building in which the colored school was kept was accepted, and Jacob Trussell, Daniel Pattee and Daniel Campbell were appointed to collect subscriptions to repair the building. The other articles were dismissed.

On the 10th of October another town meeting was held, and William P. Weeks, Caleb Blodgett and Thomas Flanders were chosen to get an instructor to superintend a school in Noyes Academy, for tuition fees to begin as soon as the house is in shape. The following resolutions were also passed:

Resolved that the Chairman of the Superintending committee, chosen by the town for the purpose of removing Noyes Academy, together with persons associated with him, merit and receive the thanks of the town, for the prompt and energetic and praiseworthy manner in which he and they discharged their respective duties.

That the selectmen send to the Post-master of Natchitoches and at

New Orleans, each an Anti-slavery Almanac and direct their attention to the name of Hubbard Harris Esq.

So far the work was complete. The school was destroyed, the children who had gathered into it, fled from the scourge that pursued them. The chief actor in the scene had still one more duty to perform. It was to bring in his bill of items of expenses. It is inserted here, *in extenso*, as below:

The Committee chosen by the town to superintend the removal of the building in which the colored school was kept, have in discharging the duty assigned them, incurred the following expenses on the credit of the town:

Aug. 10, 1835 Joseph Dustin, furnished beef and lamb to the amount of	\$ 16.44
Aug. 10, 1835 E. & J. Martin, furnished refreshment consisting of Biscuit cheese &c to the amount of	13.64
Aug. 10 & 11 Amaziah Carter's bill of expense	14.48
Aug. 10, 1835 Daniel Balch's bill	3.03
Aug. 10, 1835 Nathaniel Ingram's bill for mending chains	2.00
Sept. 10, 1835 E. & J. Martin's bill	7.43
Sept. 10, 1835 Joseph Dustin's bill for victualling	29.37
Sept. 10, 1835 Gordon Burley's bill for hay	15.00
Sept. 10, 1835 Rufus Richardson expenses in procuring chains at Shakers	6.
And returning them &c supposed to be	5.00
Sept. 10, 1835 S. S. Smith & J. Norris bill	1.00
Sept. 10, 1835 Ichabod Bartlett's bill	5.
Sept. 10, 1835 Mr. Barber's bill (of Grafton)	1.00
	<hr/>
	\$118.39

The addition is as the committee presented it. The following additional bills were afterwards audited and paid by the town treasurer:

Guilford Cobb for chains lost	7.50
Daniel Currier (Enfield) for chains lost	3.00
James Pattee repairing chains	5.25
Amaziah Carter procuring chains	.75
D. Currier Chains	.50
	<hr/>
	\$17.00

And now, having "abated the nuisance," and located it upon a spot selected by themselves, the bills audited and paid, the resolutions of thanks passed, "Farewell Address" spoken, the cannon fired and the windows broken, and all these duties per-

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formed by virtue of a "legal town meeting" these patriotic men and boys retired to the solitude of their beds and slept upon roses, the sleep of the righteous! Perhaps! But at this late day we do not propose to trouble their dreams.

There did, however, question arise, in days afterwards, which somewhat puzzled them. They had taken the house from the proprietors, and now what should they do with it? There was talk of liabilities for personal damages, actions of trespass, etc., but the politicians, the men in office, the clergymen generally and the public mind, now all known to be so unfriendly to the proprietors, and especially to the *color* of their cause, that it was not deemed prudent to invoke the law, and there the case rests to this day. In after years, it is said, that many of these men regretted the part they took in that outrage. Joseph L. Richardson, a man of education, elected to all the offices in town, when upon a bed of sickness, and the vision of his past life returned to him, regretted that part of his life, and wished it had never occurred. The Faleses, father and sons, afterwards became earnest Abolitionists. It is said that Capt. James Pattee when the excitement had passed, and reason regained its control over him, was very demonstrative in regretting the part he took in that great folly, but it is said that his regrets were caused more by the fears of prosecution for trespass, etc., than from a change of sentiment.

On the other hand, it is said, that some were hardly satisfied with moving the building. Their vindictiveness would only be satisfied by making all the Abolitionists endure some personal affliction. Old Cobb was one of this class. He was deputy sheriff under Blodgett, and was always ready to serve any process against those obnoxious persons. It is well known that on all such occasions he more than performed his threats. Many families were reduced to distress and suffering through his inhumanity and the only rebuke he ever received, was that he "should keep within the law." He never repented the part he took in producing the chaos of those days. It is said, that for a long time after those events, he was in the habit of hissing and spitting at clerygmen whom he knew to be Abolitionists, as he passed them on the highway. Rev. Robert Woodbury

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was one of those thus annoyed. Rev. Jonathan Hamilton another.

Dr. Thomas Flanders, was noted for his violent sentiments and his frequent threats, but he could not face the public opinion that came afterwards. He disappeared forever from the face of this people.

James Doten was at that time an earnest Abolitionist. He looked upon the excited crowd as they destroyed the building and raising his hands he said "he wished God would strike them all dead for their crimes."

James Tylor joined the Abolition Society, but a few days afterwards was persuaded to withdraw his name, through the influence of Mr. Weeks and Mr. Blodgett.

Jacob Trussell, like old Cobb, never repented the part he took on that occasion. He was expelled from the Congregational Church, and left town threatening that he would return upon occasion, and lead the "people" upon any similar occasion. In this connection it is proper, as a part of the history of the times to present a digest of the proceedings of the Congregational Church in relation to some of its members. One month after the last "hauling" on the 10th of October, 1835, Col. Isaac Towle presented the following paper, which was also read to Mr. Trussell, thus:

Brother Trussell, you have grieved not only me but other members of our church in the course you have taken in regard to the removal of Noyes Academy.

Charge 1st. In introducing resolutions to that effect at a meeting of the people, contrary to the known wishes of many of your Brethren in the Church.

2nd. By still persisting in moving the building as a leader of the party, when one of your brethren, a Magistrate, commanded you and others to desist.

3rd. By being instrumental in distributing ardent spirits to the people when highly excited and at a time when many of the citizens and Brethren of the Church, considered themselves in danger, in consequence of threats against their persons and property.

Colonel Towle lived on the old Randlett farm, had fourteen children; he calculated to have them come along every March; was a very positive man, a strong abolitionist and saw no good except in the Congregational Church.

The first of these is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior character of the British. The second factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior character of the British. The third factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior character of the British.

The foregoing articles of grievance were read before the church by Brother Isaac Towle against Jacob Trussell. On the 31st of October the last charge was withdrawn. Jacob Trussell refused to answer the charges, as he said "the previous steps" had not been taken. The church considered this a mere pretext to evade the question, but to show their clemency towards him, voted to adjourn two weeks, that Brother Towle might again take "the previous steps" so as to remove any excuse on Trussell's part.

The church met again on November 9th and a long and fruitless discussion ensued. Various propositions were offered for the settlement of the difficulties. To none of which would Mr. Trussell consent. It was then voted that the church will proceed to settle the dispute in their own way. Meantime as a preliminary step, Brother Trussell was suspended from Church Communion.

On November 27th an adjourned meeting of the church was held in the church and open to the public. There was "a large attendance." A long and desultory discussion ensued upon the subject with Brother Trussell, and he not denying the charges alleged against him, nor giving the brethren aggrieved any satisfaction, but persisting in his own justification, together with his trifling with the feelings of the brethren, and his abusive language, it was

Voted, that Mr. Trussell withdraw while the Church consult for a few moments. Whereupon the members of the Church after deliberation voted to suspend Brother Trussell from the Church indefinitely.

And now there was discord between the church and the pastor, Rev. Edward C. Fuller, growing out of this business. It seemed that he had given a letter of Christian fellowship to Mr. Trussell to transfer his relations to the church in Franklin, and this is done while he is under discipline of suspension in the church. The following is a copy of the original letter:

Canaan Jan'y 11. 1836

This may certify to whom it may concern that Mr. Jacob Trussell is a member of the Church of Christ in this place of which the undersigned is pastor. He is in regular standing with the exception of censure for assisting in the removal of the Noyes Academy, and in all other respects is recommended to the care and fellowship of any other church,

where God in his providence may locate him. And when admitted into the fellowship and care of another Church his relation to this Church will cease.

E. C. FULLER,

Pastor of the first Congregational Church in Canaan N. H.

On the first day of March, 1836, Bro. Bart Heath was arraigned upon the same charges and passed through the same ordeal as Mr. Trussell, but with less resolution. It was "voted to excuse Brother Bart Heath for the part he acted in the removal of the Academy, in consequence of his confessions and explanations." A letter of "recommendation" was also granted him. Brother Heath also expressed a strong desire to be forgiven for any and all his expressions derogating to a Christian, or against his brethren, expressing his sorrow and asking forgiveness of the church, which was freely granted. Afterwards on the 7th of March, "Voted that Brother Jacob Trussell be excommunicated from this Church."

A committee of five was chosen to send a letter to the Congregational Church in Franklin, informing them of the accusation against Jacob Trussell for "which he is excommunicated from this Church." Then finally it was resolved, "that we (members of the Congregational Church) disapprove of the measures taken by our late Pastor in giving Jacob Trussell a letter, as we think Mr. Trussell unworthy to be connected with any regular Church after taking into consideration his past conduct." The members of the church most conspicuous in these proceedings were Timothy Tilton, Nathaniel Barber, George Harris, Hubbard Harris, Jr., Joshua Pillsbury, Isaac Towle, Samuel Drake, Jesse E. Emerson, Caleb Gilman, Amos Gould.

Here we take leave of the church records and return to the affairs of the world. So far as Noyes Academy is concerned, our history is about finished. It only remains to record two or three striking events. The town by vote, repaired the building, appropriating the money from the Surplus Revenue Fund, and the spirit that "hauled" it from its first foundation was evoked to make good the pledges it made itself. A teacher was hired and a few pupils attended for a few weeks, six or eight, and the money or the disposition failing, the school was discontinued. Several attempts were made to open it, but they ended in failure.

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An attempt was made by the "town" or those who had abducted the building, to compromise with the proprietors, but these stood aloof, believing and hoping a day of redress would come, but it never came. These unlawful acts which it was claimed public opinion demanded, have been atoned for, but not in human courts of justice. On the morning of December 31, 1838, it was found that seven windows had been removed the night before. Search was made for them; a pile of fragments of sash and broken glass, pounded almost to powder, were found on the shore of the pond.

A town meeting was called on the 17th, to see what "the town will do towards repairing the injury done to the Academy by a *Midnight Mob*. Got up by a party who professes all the Religion Mortality and Humility and who preaches so much against the Mob, Mobites and the Mobs Committee." And Caleb Blodgett, Thomas Flanders and James Pattee were chosen to "search out and bring the perpetrators to justice." It was also voted to repair the injury. This outrage was believed to have been committed by George Drake, who took this method to receipt a blacksmithing bill, which he had against the present owners of the Academy. The failure by the town to establish a school in the Academy after they had taken possession of it, and the proprietors had looked on at their failure, with probably no feelings of sorrow, aroused the old feeling against the Abolitionists. The diary again says:

The Abolition question at this time (1839) was one continued theme of excitement. The heart grows sick and disgusted at the repetition of the slang and abuse of the self-constituted club of Jacobins, at the lower end of the Street. Weeks, Blodgett and Flanders, sly and wicked beyond redemption, because of the unholy influence of their secret councils, the soft Martins (E. & J.), the ferocious Patees, the tiger acting Campbells, that coterie of a D——n, the devil, for diabolism can be compared to none other now in existence.

The building had been standing several years a silent monument of all the bad feelings of the human heart. Its doors were seldom opened to the student. Many persons had expressed a wish that it might burn down, and its ashes scattered to the four winds, and that the recollection of it might cease from the recollection of man. On the night of March 7, 1839, a

great light illuminated the heavens. All the people leaped from their beds, and saw the building, the cause of so much sorrow and sin, enveloped in flames. No efforts were made to extinguish it. And the ashes were indeed scattered to the four winds.

James Richardson of the class of 1841 of Dartmouth College, was engaged to teach in the Academy in the spring of 1839, after it was burned his school was transferred to Burley's Hall. Five days after the burning the annual town meeting occurred. The question of personal damages had recently been revived and had caused some uneasiness among that "Committee of Removal." Several of them, including Jacob Trussell, who at this time was residing in Franklin, had asked the town to protect them, and on this occasion, a resolution was adopted of which the following is a copy:

Resolved, that we, as a town, will defend Jacob Trussell, or any others, engaged with him, in the removal of Noyes Academy, against any suit or suits, that may be brought against said Trussell or others on account of said removal.

In announcing this vote, James Arvin said: "Of all the Isms that ever were introduced into Canaan, Abolitionism has done the most mischief. It has arrayed brother against brother in the same church, neighbor against neighbor, and engendered more strife and contention than anything else combined. I am gratified to know that we have put it down so that it will be perfectly harmless for one year."

Before closing this history, which I have detailed tediously perhaps, though with scarcely a shadow of the transcendent brutality that attended it, I ought to say that as far as possible, I have been impartial. Except two men, whose names are herein present, there was not infatuation enough in the town of Canaan to have perpetrated this outrage. It was charged to the people of Canaan, but it was the deed of the whole community. It was tauntingly called the "Canaan Mob," by men ashamed of the imprudences of their allies, but it was *one of the mobs of New Hampshire*. It was a legitimate outbreak of a very general "*public sentiment*," and the honor or odium of it should be shared accordingly.

People from Canaan indisposed to molest the school, were taunted wherever they went for living in "nigger town." Guide boards were nailed to trees by the wayside, indicating so many miles to "nigger town." Rev. J. L. Richardson, representative for that year, appealed to the legislature for an act of some sort to remove the "nuisance," as "public sentiment" was pleased to call the school. The legislature unaccountedly refused to interfere. Individual members, however, advised their reverend brother, that as the constitution and law was against him, he must take the matter into his own hands. "Public sentiment" was found to be all right, and at the appointed time, it foamed and boiled over on the ill-fated school.

A letter written at this time to Mr. Trussell by James Arvin, will show the situation of the friends of the school, who were in the minority, as well as informing Mr. Trussell of what he most desired to hear that the town would stand back of him.

Canaan, Mar. 12th., 1839. Dear Sir. Yours of the 3rd inst. was duly received and I thot proper to defer answering it until I should be able to give you the result of our elections. We have given our Political opponents the soundest drubbing they ever received since our party got in the ascendancy; we chose our representative by 94 majority; our state and county officers by an average 80 majority, as also our representative to Congress by the same. I believe there is not a Whig abolitionist that holds office in town excepting Nathl Currier, a weigher of hay, and it was with some difficulty that the voters would consent he should hold the office. Thus you see we have carried all before us today. The trustees of Noyes Academy, allies of the Negro school, have waited in vain until after our March elections for a more favorable prospect to push on their unhallowed designs upon us. You may rely I think upon those men that co-operated with you and stood by you through the fiery ordeal you were doomed to pass while here in consequence of the active part you took and the efficient services you rendered in the removal of that building which is now reduced to ashes by some of the abolitionists or their tools. You were appointed at the head of a committee to superintend the removal of that house, which was considered a nuisance, and you were appointed by the town and your duty assigned by the town, and they are legally and morally bound in my opinion to see you harmless, and, sir, we have passed a resolution today, in solemn town meeting, which reads as follows. [It is given above.] . . . Thus you see Canaan is yet awake and still on right ground as it respects the removal of that house and still duly appreciates the important services you rendered us on that trying occasion.

I was pleased to hear from you and am happy in having it in my



power to give a copy of the resolution which amounts to what you desired, I believe.

It is in evidence that Canaan would not furnish the requisite team, so that cattle were invited from the neighboring towns, some volunteering, others being impressed. It is safe to say that had this same "public sentiment," *out of Canaan*, stayed at home, and refrained from intermeddling, the school might have been in successful operation to this day.

Among the colored people were four youths, whose names deserve record in the story of the school, and some of them have made names that will be illustrious in all future time, when the names and lives of those weak mortals who opposed them, shall only be recorded upon obscure tombstones. These youths were Henry Highland Garnet, Thomas Paul, Thomas S. Sidney and Alexander Crummell.

Garnet was 19, coal black, and until ten years of age was a slave. His father, by hard toil, had ransomed himself, his wife and children from American slavery. A year before he came to Canaan young Garnet became a Christian and united himself with the Presbyterian Church. He was afflicted with a knee disease which threatened his life. This had been much aggravated on his way through New England by exposure in bad weather on the outside of the stage, the place allotted "all niggers" by "public sentiment." He reached Canaan exhausted and enfeebled by his hard journey, and with his crutch under his arm, hobbled up to the school, tidings of which had reached his ears; with all his discouragements he flew to the fountain of knowledge opened to him at "Noyes Academy," where he was distinguished for his modest, exemplary conduct, and won the respect of everybody that knew him. But the human wild beasts set themselves upon his track. He escaped like a startled deer, and lived eminent for his learning, revered and beloved for his sincerity and Christian benevolence, and when he spoke his eloquence filled his audience like a current of electricity. He became a doctor of divinity, and was appointed United States Minister to Liberia, where he spent many years of his life in the discharge of duties for which he was well fitted among his people. He died and was buried in Liberia.

Two years after these events, Garnet returned to Canaan and lectured in the Congregational Church. There was no disturbance. The vigilance committee failed to appear. He was listened to by an earnest, thoughtful audience, and received much attention from the citizens. He was the guest of Mr. George Harris and he had a reception the same evening. Among the callers was Ben. Porter, who had been active in driving him from town. He took Garnet by the hand and told him he had heard his speech, and that he had come there to express to him his sorrow and regret he had felt on account of his bad work on the other occasion. He had only lacked a little moral courage to make him go up at the close of the speech and make public confession to the whole audience. Porter retired to private life, taking no more interest in politics. A few years later he, with his wife and family, emigrated to Michigan. He was drowned by the wrecking of a steamer on Lake Erie.

Thomas Paul was the son of a late clergyman of Boston, of graceful manners, of amiable and courteous disposition, of respectable talent and attainment, twenty years of age and lighter in his complexion than many of those who denied him the right to study.

Sidney was seventeen, quite white, a scholar of graceful person and demeanor and an accomplished writer and speaker.

Crummell was sixteen, of full African descent, his father was stolen from Africa, but he was released from slavery. He was born in the city of New York; his mother and her ancestors for several generations, were never subjected to servitude. But his father early in life, although he came of a royal family, was made a slave. His father was a native of Timanee, West Africa, a country adjoining Sierra Leone, and lived there until he was thirteen years old. Alexander Crummell's grandfather was King of Timanee, and the incidents of his early life appear to have impressed themselves very strongly upon his son's memory. He was fond of describing the travels that he took with his father's caravans in the interior of Africa and of the royal receptions given to them by the various kings. Young Crummell in his early life was sent to the Mulberry Street school in New York City, which was provided by the Quakers, afterwards receiving further and better instruction from white tutors pro-

vided by his father. After leaving Canaan he studied for three years at Oneida Institute, working at farming to pay his way. In 1839 he became a candidate for Holy Orders and at the same time applied for admission as a student in the General Theological Seminary of the Episcopal Church. He was admitted to Priests Orders in Philadelphia. He pursued his studies in the University of Cambridge in England. After this he sought a home in Liberia, where he remained for many years, taking the double duty of the Rectorship of a Parish and a Professorship in the College. While a citizen of this new Republic, he was frequently called upon to officiate as orator of the day; and his addresses were marked by great breadth of vision and foresight, profound historical research and decided rhetorical power. It is said of him that if he had not been called to the work of the Christian Ministry, he might have become eminent as a statesman. After spending the bloom of his days in Liberia, he returned to the United States, to take up his work among his race at the capital of the Nation, where he was Rector of St. Luke's Church, until the time of his death. He wrote two books, the "Future of Africa" and "The Greatness of Christ," besides many contributions to various periodicals.

Many remember the visit which this man paid Canaan in 1895, with his friend, Mr. Downing. He had not been in Canaan since the night Oscar Wallace had driven him and Paul down the Lebanon road, out of town to escape the dangers which threatened their lives, and they were real, for he related how one man had discharged a pistol through the door of the Cross house at the Corner where they roomed and boarded with the family of George Kimball. Upon his arrival on the street he went to the hotel with Mr. Downing and was refused admission on account of his color. Hon. Caleb Blodgett received and entertained them and when his arrival became known, there was not one but what was glad to shake his hand and listen to his words from the pulpit of the Methodist Church. It was a pathetic spectacle to see this old man, tall and spare, gray, almost blind, with a dignity befitting the position which he had held among his fellow-men, delivering a sermon to the descendants of those who sixty years before had driven him out of town. The contrast between the two receptions received, the first when

a boy and the second as an old man, serve to prove that the principles of truth and justice will always prevail. Although shadowed in enmity and spite for a time they will in the end rise and bury all bad feelings underneath.

These young men fled from the "wrath that pursued them," to Oneida Institute, New York, where they were received and pursued their studies. A letter written on the 4th of July, 1835, by N. P. Rogers, one of the trustees of the school, to the *Liberator* in Boston, gives an interesting account of a celebration held at Plymouth, where these young men were present.

The speakers on this occasion failed to respond and they were about to give up that part of their exercises, when George Kimball, Esq., a zealous Abolitionist of Canaan, send word that "if our Anti-slavery was of the standard to deserve the honor," he would visit us with some fine young men of Noyes Academy, whom he had prevailed upon to come and offer their support on the occasion. "Hospitality," he said, "must open its doors in the true spirit of emancipation or we could not expect them." We promptly accepted the offer and on the third had the honor of welcoming Brother Kimball and his wife and four young gentlemen of the school to our homes. I will give you some account of their history, names and what is quite important now, their color.

Paul, son of a Baptist minister, a scholar and a gentleman, quite in advance of the standard of our educated young men, of mitigated color, complexion quite endurable.

Garnet, of full unmitigated, unalleviated, unpardonable blackness, quite "incompatible with freedom," crippled, with severe lameness, nine years ago a slave in Maryland, an enlightened and refined scholar, a writer and speaker of touching beauty.

Sidney, an orphan literally, as well as by caste, more fortunate in complexion than our friend Paul, even an accomplished scholar, graceful and eloquent orator. It might raise the envy and the emulation of our young patricians at the higher Seminary, coveting the glories of eloquence, to see and hear him speak.

Crummell, a mere boy in years, but in talent, learning and character anything but a boy; black, sable as Touissant of the undeteriorated aspect of that land whence his father was stolen. I talked with him on the subject of insurrection. He denounced it because of its midnight slaughter of women and children. To open war for liberty, he had less objection, but it was too like murder to fall upon unarmed men, a scrupulosity more like knight-errantry than is common in these *shrewd* times. I asked him before a *Colonizationist* what the colored people would do with the colony at Liberia, if it were left to them. "Send and bring them home," said he with animation, "every man of them." "Every man you find alive," said young Garnet.

Mr. Garnet was introduced to the audience with a response, prefaced

with some beautiful remarks on the contrast of his own feelings with those proper to the joyous day, and supported them in an address of some thirty minutes with great simplicity and pathos. His response was in substance, that it was the duty of every patriot and Christian to adopt the principles of the abolitionists, for the sure and speedy overthrow of slavery, that every man who walked the American soil might tread it unmolested and free. There were many passages of touching eloquence in his address, and when he told of the objects that met his earliest vision and shed natural tears, at the remembrance of his own and his parents bondage, I found many moistened eyes in the audience besides my own. Young Crummell followed Garnet in a spirited and manly speech, which was listened to with much attention.

Mr. Sidney was called to the platform under a strong expression of favor, which he amply repaid by a very eloquent address. The young gentlemen tarried with us until Monday, the 6th, and offered us an opportunity to disperse some of the prejudice and uneasiness we are wont to feel at the fine appearance of our colored brethren. We had the satisfaction of attending our young friends to the house of God on the Sabbath, and their presence proved no interruption to the services. They amalgamated with the congregation. The pew doors of our yeomanry, too respectable to be sneered down by the dandyism of the land, were opened to them, and they had the satisfaction of associating with their brethren and countrymen and fellow sinners, on proper and Christian footing. This I call *practical Anti-slavery*.

New England at that time was degenerated into guilty and dastardly servility to the South. She was enslaved by her prejudices until she trampled her own laws and peace under foot. The descendants of the founders of Puritan Seminaries broke up the *free school*. *And such a school!* Had it been undisturbed it would have taken the lead of all others in the country, and enjoyed patronage unknown to any other. Abolitionists everywhere would have sent their sons and daughters, animated by the high toned principle and lofty purpose that distinguished them from their abusers. The flower of the colored youth would have found their way to it from every part of the country. God would have blessed it with his abundant favor. Its breaking up and dispersion left the quiet and beautiful village to the bats and owls. The stillness of the desert succeeded.

Rev. Mr. Fuller found his usefulness gone and he went, and the meeting house was soon closed up and forsaken. Has not the curse of that "legal mob followed this village to its latest days?" Alas for Canaan! her prominent men have never been her friends.

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The second part of the paper is devoted to a discussion of the structure of the atom in the case of a central potential. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The third part of the paper is devoted to a discussion of the structure of the atom in the case of a non-central potential. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The fourth part of the paper is devoted to a discussion of the structure of the atom in the case of a non-central potential. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum.

The general principles of the theory of the structure of the atom are based on the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum.

The following is from a letter written by the Rev. Amos Foster, the first pastor of the Congregational Church, before Mr. Fuller:

The most I can say is to express my astonishment that a class of men should be found so reckless, so regardless of law and human rights, and so devoid of moral principles, as to engage in such an undertaking. As the account shall hereafter be read on the page of history, it will fix a most unfavorable impression on the mind respecting the character of those most prominent in the undertaking. One of the principal men engaged in the matter was a member of the church. He was excommunicated. On his return to Canaan he was, I learnt, restored to his standing in the church, after making some partial retractions and confession. But my impression is that he really maintained his former opinions and did not in fact regret the course he had taken. I was absent from Canaan while these unpleasant scenes were transpiring, and of course could not be advised of the facts on both sides of the question, as if I had been in the place. But from some things I heard, I judge that some friends of the school were rather indiscreet and pursued a course which provoked the indignation of those on the other side. I refer to the partiality showed to the colored students and the positions given them at the social gatherings. Certainly they should have been treated kindly, but whether it was wise to invite them or any of the Academy students to their social parties is, at least, doubtful. But I do not say that by way of apology for those engaged in the crime of removing the Academy. That terrible act yet dwells in the memory of many now living, and the records of it will be read by hundreds who will have a being in future years, and who, we may ask, will there be to justify so outrageous an act? The moral sentiments of the people will be so changed, I may say, so corrected, and the colored race will be brought to sustain such a position among their fellow beings, that the matter of wonder will be that there could once have been a class of people in the world, as should commit such a crime as breaking up an institution for the education of youth, both black and white. Since the outrage in Canaan, we can see the wonderful change that has taken place in the moral and political condition of the colored race.

CHAPTER XIX.

CANAAN UNION ACADEMY.

A few weeks after the excitement attending the burning of the old academy building had subsided (it was never known who the incendiary was) a number of men assembled in Mr. Weeks' office and proposed to erect a new academy upon the site of the one burned. It was estimated that thirteen hundred dollars would defray all charges. An attempt was made on April 15th to get the town to appropriate money from the surplus revenue to build a new town house and academy, but the article was dismissed and a vote was taken "not to build." Subsequently, these men decided to make thirteen notes of one hundred dollars each, each note to be signed by five men, and each man to be a member of the new corporation on payment of one fifth of his note. Thus there were to be sixty-five shares in the new building at twenty dollars each.

The names of the signers of only twelve of the thirteen notes have been obtained. They are the following:

On the first note were Eleazer Martin, March Barber, James Arvin, Bartlett Hoyt and Jesse Martin.

On the second, William Gordon, Ensign Colby, Thomas Flanders, John Fales and William Kimball.

On the third, William Martin, William P. Weeks, Guilford Cobb, Henry Martin and Horace Chase.

On the fourth, Caleb Blodgett, William Doten, Tilton Nichols, Joseph D. Smith and Salmon P. Cobb.

On the fifth, Joseph L. Richardson, Benjamin Bradbury, Joshua S. Lathrop, Alvah Richardson and Benjamin Kidder.

On the sixth, Daniel G. Patten, Abram Page, Jr., Josiah Richardson, Joshua W. Richardson, James B. Wallace and Amos B. Clark.

On the seventh, Joseph Dustin, John Shepherd, Josiah P. Haynes, James Tyler and Nathan M. Currier.

On the eighth, Simeon Hadley, William Campbell, Peter S. Wells, Daniel Campbell and Nathaniel Shepherd.

On the ninth, Amos Miner, Daniel Pattee, Jr., James Pattee, Chamberlain Packard, Jr. and Sylvanus B. Morgan.

On the tenth, Francis Welch, Moses W. Jones, James Doten, Jr., Nathan Willis and Elijah R. Colby.

On the eleventh, Nathaniel Barber, Nathaniel Currier, William W. George, Moses G. Kelley and John Jewell.

On the twelfth, Carey Leeds, Eliphalet C. Gilman, Jesse Clark, Josiah Clark, Jr., Francis Robbins and C. S. Hubbard.

It was decided to take these notes to the town agent and ask the loan of thirteen hundred dollars of the surplus revenue remaining on hand. The money was loaned from time to time during the construction of the building. One thousand dollars, of the amount was loaned from the surplus revenue and three hundred from the literary fund. Afterwards a charter was procured from the legislature and approved June 27, 1839, in which Eleazer Martin, Jesse Martin, Caleb Blodgett, James Arvin, Guilford Cobb, Ensign Colby, William P. Weeks, Daniel Pattee, Jr., James Pattee, Joseph Dustin and William Doten were named as incorporators, to establish an institution for the "education of youth," under the name of "Canaan Union Academy." With this money they built the academy, believing it would prove a successful and profitable investment; but this belief was a delusion, if not a snare. No steps were taken by the dominant party to conciliate the large number of citizens who were aggrieved; no kind words were spoken, nor did anyone propose any method to harmonize the antagonisms; and there the two nearly equal hostile factions stood, making faces at each other, the one pointing to that building as a monument of acts of aggression unatoned for and the other flinging back contemptuous epithets *ad libitum*.

A piece of land was purchased from Jonathan Kittredge, but was not conveyed until February 13, 1840, for \$50. It was one-half an acre, taken off the north side of the Baptist parsonage land, a part of the same land that was deeded to Jonathan Swan by the Baptist Society, and by it to Kittredge. The land was described "to run from the east side of Broad street to Hart Pond, with width equal at both ends." Dr. Thomas Flanders contracted to erect the new building, and deliver it complete into the hands of the trustees on the first of September, 1839.

He engaged a number of efficient workmen and the work proceeded rapidly until the outside of the house was finished. And here came in a little episode that created some amusement at the time. The doctor boarded all his workmen. His wife was pleased with the progress of the work, and spoke cheerfully to all the men as long as the outside was unfinished. The finishing of the inside was slower work, which she could not appreciate. She said the men were getting lazy, and she would have them all discharged. On the 30th of May, 1839, she called upon Mr. Weeks, who held the contract, and asked to be permitted to read it. He placed it in her hands and turned away to attend to other affairs. She sat down, read it through very deliberately, then quietly tore it into small pieces, and placing them in a heap on the table, passed out of the office saying: "I guess I've taken the life out of that thing anyhow!" She went home and when the men came in to dinner, they found nothing to eat. She told them she had got done boarding lazy men, and they must go elsewhere to board. When the doctor learned of the affair, he went to Mr. Weeks and renewed the contract, and the building was ready for occupancy at the time appointed.

The school was organized on the first of September, 1839, with a formidable board of officers. William P. Weeks was president of the corporation; Hon. Caleb Blodgett, vice-president; Eleazer Martin, secretary; Rev. Joseph L. Richardson, treasurer. The executive committee consisted of Guilford Cobb, March Barber, James Arvin, Sylvanus B. Morgan, James Pattee and James B. Wallace. The board of visitors were Edwin D. Sanborn of Dartmouth College, Leonard Wilcox of Orford, William H. Duncan of Hanover, Hon. David C. Churchill of Lyme, Arthur Latham of Lyme, Rev. Liba Conant of Canaan, Rev. Palmer C. Himes of Canaan, Rev. Abel Heath of Canaan, Rev. Ephraim Crockett of Danbury, Caleb Plastridge of Lebanon, John Jones and Hon. Converse Goodhue of Enfield. Mr. J. Everett Sargent, an undergraduate of Dartmouth College, who had taught the last term in the old building, was engaged as principal. The trustees feeling very confident of success, engaged to pay him \$40 per month and board for three months. Miss Mary A. Blaisdell was engaged as assistant. Great efforts were made by the proprietors of the school to fill all the seats and

it opened with one hundred and twenty pupils. A catalogue of the institution was issued. The following is a list of the scholars, all are from Canaan except where otherwise indicated:

Gentlemen:

Albert G. Arvin	Simeon Hadley
Edwin W. Atherton	Henry S. Hamlet
Franklin W. Barber	Levi W. Hoit
Hiram Barber	James Huse, Enfield
Horace H. Barber	John Ingram
James P. Barber	James H. Kelley
John M. Barber, Jr.	Charles W. Kidder
Caleb Blodgett, Jr.	Alfred H. Kittredge
George W. Bryant	Edw. C. D. Kittredge
Roswell S. Chapman, Enfield	John H. Lathrop
Joseph D. Clark	Albert Martin
Hiram M. Cobb	Nathan C. Morgan
Frank Currier	J. Monroe Pattee, Enfield
George Currier	Wyman Pattee
Guilford Doten	Daniel F. Sanford, Mansfield,
Caleb Dow	Mass.
Isaac W. Dow	Alpha B. Stevens
Joseph Dow	Moses Stevens, Jr., Enfield
John B. Dustin	John A. Swett
Albert Eastman	Augustus W. Taylor, Danbury
Stephen Eastman	Charles A. Welch
George S. Eastman	Horace B. Welch
Ransom Farnham, Topsham, Vt.	Charles H. Wells
Abraham H. Flanders	Horace B. Williams
David Fogg, Enfield	Samuel Williams, 2d
Harrison Fogg, Enfield	Henry Wilson
John S. Gilman	John Worth, Jr.
Stephen S. Gilman	

Ladies:

Martha M. Atherton	Elizabeth F. Cobb
Caroline E. Atherton	Lucretia B. Cobb
Martha J. Barber	Phebe P. Cobb
Rhoda Blaisdell, Orange	Susan Frances Cobb
Emily R. Blodgett	Elizabeth J. Conant
Clarissa J. Chapman, West	Sarah Ann Conant
Rumney	Eliza Ann Currier
Mahala Choate, Enfield	Marion M. Davenport
Chastina Clark	Mary Dow
Dorothy B. Clark	Emeline Dustin
Abby P. Cobb	Harriet B. Dustin
Adelia F. Cobb	Rebecca Dustin

Caroline P. Eastman	Hannah C. S. Martin
Miriam Eastman	Roxilana B. Martin
Abigail Fales	Lucy Ann Miner
Sarah Fales	Hannah S. Morse
Sarah Ann L. Flanders	Almeda Nichols, Enfield
Offranda A. Follensbee, Grafton	Eleanor Nichols, Enfield
Harriet S. George	Julia Ann Nichols, Enfield
Isabel M. George	Mary E. Page
Julia Ann Gile, Grafton	Rachel R. Page
Lucy Gile, Grafton	Sarah Ann C. Pillsbury
Lydia H. Gile, Enfield	Lucy Ann Richardson
Arabella Harris	Mary R. Richardson
Frances S. Harris	Elsa A. Smith
Celinda Hazen, Hartford, Vt.	Harriet A. Smith
Olivia W. Heath	Hannah L. Stevens, Enfield
Emily E. Jones, Enfield	Mabel E. Stevens, Lebanon
Maria C. Jones, Enfield	Tryphena Stark
Malinda Jones, Enfield	Catherine R. Swan
Nancy L. Kimball	Harriet O. Wallace
Julia L. Kittredge	Sophia J. Wallace
Susan B. Lathrop	Hannah S. Willis
Celina Martin	

Sixty-nine ladies and fifty-four gentlemen; and the spring term was to begin on the first Monday of March. The prospectus was as follows:

This institution in its location combines every advantage of a salubrious climate and pleasant scenery. No pains will be spared by its officers or instructors to render it a favorable resort for young persons who wish to pursue a thorough course of study. There are two rooms for recitation, and the Scholars are classed according to the branches pursued, but all are under the care and direction of the Principal.

COURSE OF STUDY.

Instruction is given in the various studies required for admission to College, in the French Language, and in all the English branches taught in similar institutions.

EXPENSES.

The Tuition is \$3.00 per term. After the present term an additional charge of \$1.00 will be made to those attending to the languages. Board can be had in good families for from \$1.00 to \$1.50 per week. Students who wish to board themselves can obtain convenient rooms near the Academy, at a moderate rate.

TERMS AND VACATIONS.

There will be three terms in the year, the fall term to commence the first Monday in September, the Spring term the first Monday in March,

1700	1701	1702	1703	1704	1705	1706	1707	1708	1709	1710	1711	1712	1713	1714	1715	1716	1717	1718	1719	1720	1721	1722	1723	1724	1725	1726	1727	1728	1729	1730	1731	1732	1733	1734	1735	1736	1737	1738	1739	1740	1741	1742	1743	1744	1745	1746	1747	1748	1749	1750	1751	1752	1753	1754	1755	1756	1757	1758	1759	1760	1761	1762	1763	1764	1765	1766	1767	1768	1769	1770	1771	1772	1773	1774	1775	1776	1777	1778	1779	1780	1781	1782	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800
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and the Summer term the first Monday in June, each to continue 12 weeks.

BOOKS.

English, Porter's Rhetorical Reader, Smith's and Sanborn's Grammar; Olney's and Huntington's Geography; Goodrich's History of the United States; Adam's New and Davies' Arithmetic; Day's and Davies' Algebra; Playfair's Euclid, Flint's Surveying, Comstock's Philosophy and Chemistry, Burrett's Geography of the Heavens; Political class book, Watts on the Mind, Abercrombie's Intellectual Philosophy, Upham's Mental Philosophy, Paley's Natural Theology. Ancient Languages: Andrew's and Stoddard's Latin Grammar, Andrew's Latin Reader, Latin Tutor, Cooper's Virgil, Anthon's Sallust, Cicero's Select Orations, Fiske's Greek Grammar and Exercises, Jacob's Greek Reader, Greek Testament, Leverett's Latin Dictionary, Donnegan's Greek Lexicon, Lampriere's Classical Dictionary. French: Bolmar's Levizac's Grammar, Bolmar's Phrase Book, LeBrun's Telemaque, Voltaire's Charles XII, Meadow's and Boyer's Dictionary.

REQUIREMENTS.

All students are required to attend at all the regular exercises, and observe all the regulations of the Institutions, and at all times to maintain a correct moral deportment. In case of non-compliance, neglect of study or immoral conduct, the delinquent will be reported to his parents, and if he does not reform, will be immediately removed that others may not suffer thereby. During each term there are weekly exercises in compositions and declamations.

EXAMINATIONS.

There will be a public examination at the close of the fall and spring term, in the various branches attended to, which the board of Visitors will be expected to attend.

The other party also organized a school in Currier's Hall and employed Mr. I. N. Hobart, a classmate of Mr. Sargent, to teach it. He drew in about sixty pupils; but these efforts were strained. Many of the pupils who trod those unclassic floors were there by reason of the social and political antagonisms, which had not been allayed or softened as the years went by. There always was a trace of stinginess in the people of Canaan in matters pertaining to schools, and it is not surprising that the interest in this school should fall off, when it became a matter of paying out money for board and tuition.

Mr. David H. Mason of the class 1841, who afterwards became United States district attorney in Massachusetts, taught the spring term of 1840, to a diminished number of pupils, so

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much so that the speculation looked likely to prove a failure and on the 30th of May, 1840, the proprietors offered the building and its privileges "to any suitable person who would take the school upon his own risk." Mr. Mason accepted the school upon those conditions and conducted it two terms. Thus suddenly the hopes of these sixty-five men faded out, and they found themselves indebted to the town in the sum of thirteen hundred dollars and accruing interest.

In the spring of 1841 the corporation opened the academy with the following officers: William P. Weeks, president; Caleb Blodgett, vice-president; Eleazer Martin, secretary, and Jesse Martin, treasurer. The executive committee were March Barber, James Arvin, Sylvanus B. Morgan, James Pattee, Nathaniel Shepard, Peter Wells, Daniel Campbell, Nathaniel Currier, William W. George and Dea. Nathaniel Barber. The preceptor was T. L. Wakefield, who graduated from Dartmouth College in 1843. Twenty-eight gentlemen and seventeen ladies attended. The fall term of that year was taught by Edward E. Sargent, a classmate of Mr. Wakefield's, with forty-five gentlemen and twenty-two ladies attending.

Socially, things were not much changed: there still existed a good deal of sullenness, but there was a decrease of personal vituperation. The proprietors were, however, not pleased with their investment. The terms of the loan required the interest on their notes to be paid in advance, and the town was now asking for the principal also. The most interesting query with many of them was how to avoid payment and free themselves from their obligations. The suggestion that was acted upon and accepted was made by S. P. Cobb and J. L. Richardson, namely, to sell the land and buildings to the town.

At the beginning of the annual meeting on March 8, 1842, the interest on the surplus revenue and school fund was voted to be divided as before among the schools. At the last part of the day, after many had gone home and after all the articles in the warrant had been disposed of, and nothing remained to do but sort and count the ballots for state and county officers, the motion was made to reconsider the vote regarding the disposition of the surplus revenue and school fund and voted: "That the Treasurer of the Town of Canaan remit to the proprietors

of Canaan Union Academy the interest on the notes given by them to the Treasurer of the town of Canaan or to the agent of said town." They also voted: "That said notes be given up to said proprietors when they make and deliver to said town of Canaan a deed of academy land and buildings thereon, owned by said proprietors." This led to an outburst of wrath and indignation, seldom equalled and never excelled, against the men who had borrowed the public money and had attempted by a trick to vote away that money to pay their private debts. There was a very radiant atmosphere in Canaan for the next two weeks, as the following "whereas" and "resolved" witness.

At the close of the annual meeting the proprietors of the academy appointed Joseph Wheat their agent to convey the property to the town, and he hurried the matter so rapidly that the deed was made and delivered to the town on the 23d of March, the day before a town meeting was held, which put a stop to their plans. At this meeting William Eastman was moderator. Jonathan Kittredge, bravely seconded and assisted by James Eastman, took the lead in the services and offered the following preamble and resolutions, which seems to be weighted down with indignant distinctness:

WHEREAS, at the close of the annual meeting on the 8th. instant a vote was passed purporting to be a vote of the town of Canaan to the effect, as recorded, that the Treasurer remit to the proprietors of Canaan Union Academy the interest on the notes given by them to the treasurer of the town of Canaan or to the agent of said town, and also that said notes be given up to said proprietors when they make and deliver to the town a good and valid deed of the academy land, and buildings thereon; and whereas the design in passing said vote was carefully concealed from the legal voters of said town in the article in the warrant for said town-meeting under which said vote was pretended to be passed, giving no sufficient notice thereof; and whereas, the absence of a majority of said legal voters was designedly and fraudulently taken advantage of by said proprietors to secure the passage of said vote; and whereas, said vote was carried by the votes of said proprietors contrary to the wishes of a large majority of the legal voters of said town; and whereas, the said vote is for the above reasons illegal and void, therefore

Resolved by said town, in legal town meeting assembled, that the said pretended vote be, and the same is hereby rescinded. That the town will not accept of any deed of the academy, and the selectmen have no right or authority to accept the same, or to perform any other act

in relation thereto, obligatory upon the town. That the records of said pretended vote be expunged and that the town clerk now in the presence of the town draw black lines around the same and write across the same the following words, "Expunged by order of the town this 24th. day of March A. D. 1842."

Resolved that the said agent be authorized to collect said notes and right of authority to give up to the said proprietors the said notes and that he be directed not to give the same.

Resolved that Jonathan Kittredge be and is hereby appointed an agent of the town to demand and receive of Wm. P. Weeks all the notes in his hands, given to the town or to him as Treasurer or agent of the town or for the towns money, and that his receipt for the same to said Weeks shall be his discharge from the town therefor on his procuring bonds to the acceptance of the town.

Resolved that the Treasurer of the town has not, nor had he any to take any other steps to secure the interest of the town in its public money or in the said notes that he may think proper.

They also voted that the agent collect the notes or that the signers procure sureties acceptable to the agent. George Harris, Dexter Harris, James Eastman, Daniel Sherburne and William E. Eastman were Kittredge's bondsmen. And then to further show the state of their feelings and rake up the old trouble, Jonathan Kittredge, Joshua Richardson and James Morse were chosen a committee "to look up and report the facts in relation to the account of the Investigating Committee of 1839, appointed to ascertain by what means the Academy was burned."

They voted to "divide the Surplus Revenue and School Fund equally among the schools." A motion was then made to reconsider all the votes and resolutions, and it was voted "not to reconsider any of them."

The other party was much disturbed at the passage of these votes. They met and talked earnestly together, but feeling quite confident that they could maintain their position, they requested "William P. Weeks, Esq., to consult some learned counsellor-at-law, and procure his opinion as to the binding force of the vote passed at the annual meeting," concerning the remission of interest and deed of the academy. On the 11th of April, Kittredge demanded the notes of Mr. Weeks, who refused to give them up.

A special town meeting, called April 23d for various purposes, gave rise to some lively talk. Mr. Kittredge was severely

the first of the year, the weather was very cold, and the snow lay deep on the ground. The people were all dressed in heavy cloths, and the children were all in their winter clothes.

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criticised and unceremoniously dismissed as agent of the town, 127 voting for his dismissal and none against, upon a poll of the house; but Kittredge did not stay dismissed. He had already on March 29th, applied for a temporary injunction restraining Mr. Weeks from doing anything, and had on the 11th of April, after Mr. Weeks' refusal, filed a bill in equity against Mr. Weeks to compel him to turn over the notes to himself as agent of the town. Kittredge was also determined to bring suits against the makers of the notes, and to push them to judgment, either as agent of the town or as an interested citizen, and the party was late in discovering that they had passed one more illegal vote, as the subject was not named in the warrant for the town meeting.

The "learned counsellor-at-law" (Mr. Josiah Quiney of Rumney), whose opinion they procured, in view of the suits which had been commenced against the makers of the notes, advised them to compromise with the town's agent upon the best terms they could obtain, as Mr. Kittredge was in a frame of mind to push them to the utmost extent of the law, and his costs might soon exceed the principal of the notes. The "learned counsellor" held the same opinion of the action of the town and of the proprietors of the academy as did Mr. Kittredge — that it was unlawful for a part of the taxpayers of the town to vote away the public money to pay the private debts of the proprietors of the academy, without first giving notice, in the warrant to that effect.

In August the proprietors held a meeting and offered to pay into the town treasury the principal due on their notes to the town, and to take back their deed, "provided, at their next meeting, the town would vote to give the said proprietors the interest due on their notes."

They made one desperate effort to check the strong measures adopted by the town agent, by calling a town meeting on the 22d of August, 1842, to reconsider the work of March 24th, but they failed. William E. Eastman was chosen moderator, much to their chagrin, and then it was voted "to dissolve the meeting"; and thus the frost of public condemnation once more struck a chill to their hopes and expectations. From August until the next February no public steps were taken, but the proprietors

The first part of the book is devoted to a general discussion of the theory of the firm. It begins with a definition of the firm as a collection of individuals who are organized to produce goods and services. The author then discusses the various functions of the firm, such as production, distribution, and exchange. He also discusses the various types of firms, such as sole proprietorships, partnerships, and corporations. The second part of the book is devoted to a discussion of the theory of the market. It begins with a definition of the market as a collection of individuals who are organized to exchange goods and services. The author then discusses the various functions of the market, such as allocation, distribution, and exchange. He also discusses the various types of markets, such as perfect competition, monopoly, and oligopoly.

The third part of the book is devoted to a discussion of the theory of the economy. It begins with a definition of the economy as a collection of individuals who are organized to produce goods and services. The author then discusses the various functions of the economy, such as production, distribution, and exchange. He also discusses the various types of economies, such as free market, command, and mixed. The fourth part of the book is devoted to a discussion of the theory of the state. It begins with a definition of the state as a collection of individuals who are organized to provide public goods and services. The author then discusses the various functions of the state, such as provision, distribution, and exchange. He also discusses the various types of states, such as democracy, autocracy, and oligarchy.

The fifth part of the book is devoted to a discussion of the theory of the future. It begins with a definition of the future as a collection of individuals who are organized to produce goods and services. The author then discusses the various functions of the future, such as production, distribution, and exchange. He also discusses the various types of futures, such as free market, command, and mixed. The sixth part of the book is devoted to a discussion of the theory of the world. It begins with a definition of the world as a collection of individuals who are organized to produce goods and services. The author then discusses the various functions of the world, such as production, distribution, and exchange. He also discusses the various types of worlds, such as free market, command, and mixed.

rallied and got their partisans well in hand, so that on the first of February, 1843, feeling confident of their case, they called a town meeting, at which it was voted

To give the proprietors of Canaan Union Academy the interest on their notes given to the town, for the surplus revenue and literary fund, on condition that they take back their deed of the academy land and buildings to the town, and pay into the treasury the principal due on their notes, and they shall give satisfactory bonds for the payment of their notes to the town.

Passed by, yeas 149, nays 139. The bill in chancery and all suits brought by Mr. Kittredge against the individual proprietors, were ordered to be dismissed and stopped and "Jonathan Kittredge is dismissed and discharged as agent of the town in regard to said notes and all other matters in which he is authorized to act as agent for the town."

This vote caused much dissatisfaction with a large number of voters, who were not present at the meeting, inasmuch as it gave to a few men the accumulated interest on the money of the whole people. They said "it was not a fair division, and if the public business was to be done in that partial manner, they would all turn out next time and make it musical for some of them." It soon became evident that something must be done to soothe and placate these stay-at-home fellows; but they became troublesome. Various schemes were considered and abandoned, but at the annual meeting in March, one month afterward, the following extraordinary vote, which seemed to meet the worst features of the case, as it gave everybody a grab at the bag, was passed:

To give all the inhabitants of the town, including widows and maiden ladies, paying taxes, a sum of money out of the Surplus revenue equal to the sum voted to the proprietors of Canaan Union Academy, Feb. 1, last;

And then

That the remainder of the money be equally divided among all the inhabitants, including said widows and maiden ladies, as also said proprietors, who are in town on the 1st. day of April, and who are liable to the assessment of public taxes, not including persons seventy years of age.

The amount of surplus revenue in the treasury at this date was \$814.32, and the division *pro rata*, among the taxpayers was

\$2.34. At the same meeting, the following respectful language was adopted in regard to Messrs. Weeks and Kittredge, the gentlemen employed as counsel in the suits brought against the proprietors of the academy, that they be requested to dismiss all suits now pending against any and all of said proprietors, and that request was subsequently complied with.

On the 12th of March, 1844, the people declared that the proprietors of the academy had got more than their share of the surplus revenue and ordered them to pay into the town treasury an amount equal to the excess they had received above the rest of the inhabitants, but it does not appear that any one of those proprietors ever complied with the request of the people. They took all that ever came into their hands and kept it. At one of the proprietors' meetings, the venerable and respected Joseph Dustin, introduced the old fire-brand in these words:

That the school be opened for the benefit of the colored as well as the white children, and that all his Methodist brethren vote on the motion and not attempt to dodge it.

This provided a discussion characteristic of the times and people. It was promptly voted down and from that day onward, no colored person has been seen in any of our schools.

On May 10, 1845, the proprietors of the academy voted to appoint J. E. Sargent "as agent of said proprietors to execute and deliver to S. P. Cobb a good and valid deed of said academy, buildings and land for the sum of \$400." It does not appear that this deed was ever executed, for what reason is not known, but it seems queer that a company of men should embark in such an enterprise and after spending so much money, and feeling, not to say passion, in five years be so anxious to get it off their hands.

But little remains of interest concerning the academy. The institution was re-established in 1852, its fortunes having varied with the years up to 1854, when, under the care of Charles C. Webster, it reached its greatest fame, with a total of 206 scholars, 114 males and 92 females; with a classical department designed to prepare for college, a higher English and common English department, and four terms a year. Eleazer Martin was president of the corporation; Jonathan Kittredge, vice-

president; Jesse Martin, secretary, and Horace Chase, treasurer. William P. Weeks, S. P. Cobb, Jonathan Kittredge, Arnold Morgan and Caleb Blodgett were the executive committee of the corporation. There were seven instructors and the scholars came from all over the country, although for the most part from Canaan and the surrounding towns. Mr. Webster gave up the school in 1856, having been here three years, and removed to Minnesota. Burrill Porter, Jr., continued it for another year, with a corps of six teachers and 171 pupils. Since that it ceased to be a corporation and became simply a private school, with wide intervals of time when the building was closed. Occasionally some one came along who would open a school and continue it for one or two terms, contributing nothing towards the support or care of the building, and little towards their own.

Through the energy of J. D. Weeks and William A. Wallace as trustees of the academy, the school was revived in 1870, and continued with different teachers until 1878. Some of them were Herbert Norris, J. Clement Story in 1876; William Sharp and B. E. Goodrich in 1877. For fourteen years its doors were closed and then in 1891 it was opened by Prof. Luther Purmot. Hugh Moore was the last person to open a school.

In 1854 the town was asked to paint the academy, fix up the yard and put a fence around it; they refused to do it and the fence was built by private subscription. Parts of it are still in existence on the line between the academy land and the adjoining owner on the south. Repairs have been made to the building by private subscription from time to time. In 1904 the town library having attained such proportions, it was deemed advisable to move it into the academy building, where it occupies the upper floor. The town having appropriated part of the money to fit it up for that purpose and the balance being raised by voluntary contributions.

The question has arisen, who owns the academy? In reading this detailed statement of the facts, relating to the doings of the proprietors of the academy, it is evident that so long as the corporation existed it considered itself the owner of the building. The town having refused a deed from the proprietors, exercised no control over their doings. The money which built the academy was borrowed, and the town was only

a creditor of those sixty-five individuals who signed the notes. What was done with the money was immaterial to the town. The town at first sought to replace this money in the funds from which it had been taken, but a change of feeling led it to distribute the balance of the surplus revenue among the other inhabitants. Realizing that the proprietors had had more than their share, they sought to make them pay the difference back to the town; this they never did. The town is in the position of having paid for something which they would not accept, and not enforcing their demand for their money to be returned, but silently allowing it to remain. Some might say that by their silence, they had accepted the disposition which had been made of their money, and are really in the position of being owners of the property, since their money paid for it.

At this day some are jealous of the apparent exercise of ownership of some people over the building, but no one claims it. If one person or another does anything to protect and preserve this old landmark of the Street, it is done with a feeling of respect for the memories which must cluster around its portals. Unique in its position, it stands as a monument to the expression of the most trying times in the history of the town. Deserted and alone, it attracts the attention of every newcomer, who wonders that it should be so neglected. Like a bone that has been quarreled over by two dogs, it has been dropped, never to be taken up again. The generation in whom the worst parts of man's nature was aroused has passed away. More than sixty years have elapsed since it was a disturbing factor; not one of the signers of the thirteen notes is alive today; not one of the men who opposed their plans. The questions disputed at that time and at the bottom of all their hard feeling has long since been settled, and their children and grandchildren have grown up with no remembrance of the spite and abuse thrown broadcast by their parents and grandparents. The issue is dead and forgotten; the slave question has ceased to be; abolition, too; and we of this day can little realize the depth to which men's feelings were stirred. Such is the history of the attempts to establish a school of learning in Canaan, and when we look back upon its stormy course at no time having the good will and sympathy of all the people of

the community, bitterly opposed and as bitterly favored, living along from year to year on the persistence some men have to accomplish their ends, and using the object in dispute only as a means, blind to the good there might be in it itself, if spite and revenge be eliminated, the good in it became secondary to the success of their plans for revenge, resorting to trickery, force and unlawful means to bolster up or oppose. Is it any wonder that such a cause should fail, when dependent upon such influences, that people who had not become involved should hesitate to take any part?

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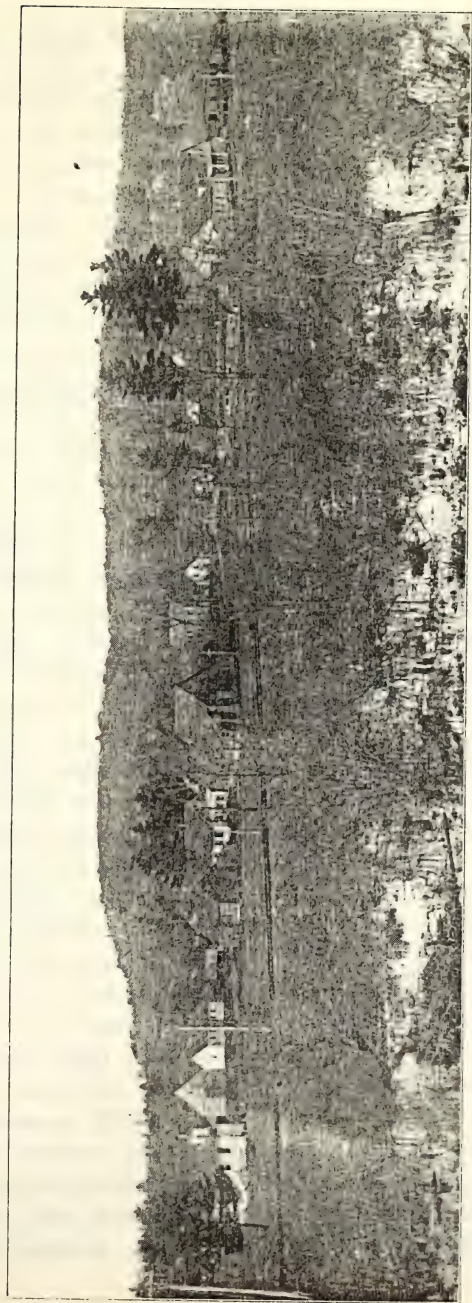
CHAPTER XX

LAWYERS.

There were no lawyers among the early settlers of Canaan, and from the appearance of all the written documents that have come into my possession not any very learned men. There was very little use for law or lawyers so long as these men were contending simply with forests and wild beasts. Disputes relative to land titles were easily adjusted by the proprietors' committees and the surveyor with his compass. It was many years after the first arrivals before the people had need of courts of justice or of lawyers. Every man felt himself constrained to be neighborly, friendly and forbearing, because each one was dependent upon every other one for some of the comforts in their rough life. In like communities, where the labor of the day was followed by the rest of the night, there was no place for the idle and dissolute either to rest or amuse themselves.

George Harris, who followed close upon the footsteps of Thomas Miner in 1767, was an intelligent business man with a good education. Having the interests of the new colonists greatly at heart, he exerted a wise influence over them, so that while he lived, the uneven tempers were held in subjection, and for many years there were more precautions taken against wild beasts than dishonest men. In those first years, when it was necessary to observe forms of law, in order to give binding effect to the wishes of some grantee, recourse was had to Bezaleel Woodward of Hanover, or Benjamin Wheaton of Lebanon, both of whom held commissions as justices of the peace under the king.

About the year 1779 William Ayer, holding a commission as justice of the peace from the governor of Massachusetts, came with his wife to make his home in Canaan. Nathan Follensbee, a young friend, accompanied him; they came from Amesbury, Mass., and on their arrival were very hopeful of their future in the new settlement. They secured lands on South



West Canaan



Road, near enough to be neighbors, and built log houses for their first shelter, as did all the early settlers, because of the scarcity of sawed timber. Mr. Nathan's father and a hired man came with them also and located upon the farm once owned by Farrington Currier, and Mr. Ayer upon the next adjoining, afterwards owned by Daniel Farnum. After building his log house, Mr. Follensbee, with his father's assistance, felled five acres of trees, burned over land and raked in the seed, but the early frosts killed the crop; then he returned to Haverhill and brought back a wife, Anne Sawyer. They lived here several years and had three sons born to them. It is related that after the fire which had burned the brush and timber which her husband had felled, that the ground was black with ashes and coal, there was nothing green left growing near his cabin. Mrs. Follensbee visited her neighbor, Mrs. Ayer, and told her how dismally black everything was about her home, and begged of her a handful of green turf, which she carried home in her handkerchief and transplanted. The seasons from 1785 to '90 were severe; untimely frosts cut off the crops of the farmers and even their seed was lost. Discouraged by the unpropitious seasons, Mr. Follansbee sold his lands and moved to Hampstead, where his eldest daughter, Martha, was born, July 30, 1793. She married Hubbard Harris, Jr., who was a trader on the Street and built the house long the residence of Dr. Arnold Morgan, now owned by Mrs. Henry Martin. One other sister, Betsey, was born in Hampstead in 1795. Afterwards, not pleased with his manner of life he was persuaded by his friend Paddleford and Capt. James Huse, to return to this region and buy lands on Shaker Hill in 1796. In 1797 his daughter Sarah was born. She married George Harris, a brother of Hubbard. Mr. Follensbee died in Enfield after a long and eventful life.

Mr. Ayer had received a good education and was somewhat familiar with legal lore. He was not too modest to let his townsmen know that he could make his services as valuable to them as those of Wheaton and Woodward and at less trouble. The legal business of the colonists consisted chiefly in the making and acknowledging of deeds. The days had not yet come when they could afford to spend their time and substance in litigation. Mr. Ayer served the people as justice,

conveyancer and adviser, and also in many town offices. He was an honored resident of Canaan about twenty years, when the failing health of his wife induced him to sell out his farm to Daniel Farnum and return to Massachusetts. But there were other men in town competent to perform all the legal services which the people required in their business intercourse. Thomas Baldwin was one of these men. Being a ready writer, he was often called upon to make deeds and wills, some of which are quaint and picturesque in their phraseology. I have several of them in my possession written in a fair, round hand.

Daniel Blaisdell, also, the first of the name, was a growing man and became so familiar with legal forms and requirements that he was generally selected to present questions to the courts, duties which he performed satisfactorily and for small compensation. He was not a learned man, but possessed a good judgment and a retentive memory. Then there was "Esq." John Currier, who was almost uninterruptedly engaged in business of a public kind all his life. These were the lawyers in those early days who were sufficient unto the wants of the people. Lawyers as such found little encouragement to stop here for several seasons, but chiefly because there was neither time nor money to squander on such luxuries. In nearly all bargains or trades it was agreed that payments should be made in farm products, labor, etc.

At or about the time of the building of the meeting house, there came into town a lawyer, who with strong assurance told the people that they needed him, or at any rate he needed them, for they appeared to be thrifty and ought to have a good many nice questions in law to talk over, and he proposed to stay and get his living among them. His name was Nathaniel Farrer, but the people did not take kindly to him. He secured board with Capt. Moses Dole. He remained here a year or more, and in that time occurred the first lawsuit in Canaan. Capt. Robert Barber had bought a nice horse, at a low price, from a stranger who was passing through town, and was much pleased with his bargain. The captain was a short, pussy man, wore breeches and a long waistcoat, like old Uncle John Barber, and was a good sort of a man, but always busy, too much so to

pay much attention to children; in fact, children got very little away from home. About the only salutation they got from him was "take care boy, don't meddle with things." A short time afterwards a man from one of the Vermont river towns appeared in our street, inquiring for a horse which he said had been stolen from him. He described the horse and the thief, saying he had traced them as far as this village. Being directed to Captain Barber, he saw and claimed the horse as his property, but Captain Barber declined to part with it without consideration, whereupon the claimant set Lawyer Farrer upon him, brought him into court and replevined the horse. The captain paid the costs with an ill grace. He said it was "all along of harboring a lawyer in town, whose only means of living was by the misfortunes of honest people." The captain's chargin at being cheated by a horse thief was very great, and he continued to pour out the vials of his wrath upon lawyers as the natural allies of thieves, until the sympathies of the people were awakened in his favor and Mr. Farrer was regarded as a man who might make mischief among them. Be that as it may, our hardworking ancestors were not yet ready to engage in suits at law. They knew it to be expensive, and so they continued to rely upon their friends, whose previous faithful services were a guaranty for the future. Mr. Farrer, finding his cases did not multiply, and that his clothes were getting seedy, left town, and there is no further trace of him to be found in our annals. In part payment for his board bill due Elias Lathrop, he pledged two blank books, unruled and bound in sheep, with his name upon the fly-leaf. These books are now in my possession, containing valuable memoranda concerning the meeting house, and the reorganization of the Baptist church in 1802.

For several years little variation was noticeable in the lives of our people. They labored diligently upon their lands and prayed for the prosperity of the church, which was without a pastor, but was feebly, yet vainly, struggling to find a man to take charge of their spiritual affairs, one whose teachings they could follow with faith and trust; but it was many years yet before those prayers were answered. For amusement they had for a long time an adjourned town meeting, which they regu-

larly attended, and scolded about the dilatorious conduct of the contractors in building and finishing the meeting house.

In 1808 Thomas Hale Pettingill, a graduate of Dartmouth College in 1804, and just then admitted to the bar, visited relatives in Canaan, and concluded it would be a good field for him to work in. He was the son of Benjamin and Polly Pettingill of Salisbury, born November 20, 1780. He read law with John Harris of Hopkinton. He built the house, later the residence of Jesse Martin, and opened an office in one of the rooms in the spring of 1808. At first he met with indifferent success. The old prejudice against lawyers was active and demonstrative; but he persevered, and when told they had no use for his kind of man, he would shrug his shoulders and wait. He had not long to wait, not more than a year, before he had the whole town by the ears. His labors necessitated the appointment of a sheriff, and this officer planned how he could gain a living by this office. The next thing of importance was a court; and from that day onward until now Canaan has never been without a lawyer, with his attendant sheriff and court, and the evidence is conclusive that all of them escaped the fate of Farrer. No one of them has ever since been starved out, with the exception of George Kimball and John H. Slack. Mr. Pettingill's diligence and success surprised his friends. His legal machinery ground slow but sure. Many of the best and most quiet citizens were taken in his toils, and paid him homage. One record shows that from the 2d day of July, 1808, to February 23, 1811, a period of two years and eight months, Mr. Pettingill brought 193 suits before John Currier, Esq., the court's fee in each case being charged at sixty-seven cents. The first case this young lawyer brought was Nathaniel Tucker v J. Smith. The case was a trivial one, a misunderstanding in the settlement of a small account, but it served for a beginning as well as if it were of national importance. Mr. Pettingill was aggressive in his temperament, was not famous for courtesy or neighborly kindness; he was persistent in the pursuit of an object, and no mere personal consideration turned him aside from the attainment of his fixed purpose to get rich. He liked directness and hated all shams, but he was never a great favorite with the people, although they appreciated his ability,

and for three years he held three town offices at one time. He was representative in 1814, 15 and 16, moderator from 1813-20, town treasurer from 1813-20, and member of the school committee from 1811-20. In his earlier years he was a Federalist. In 1817 he published a burlesque upon Jefferson and his friends, called "The Yankee Traveller; or, the Adventures of Hector Wigler"; later he changed his opinions, became ashamed of the literary venture and tried to recall it from circulation. When he left town he had made no impress upon its institutions nor upon the hearts of the people that would lead them to cherish his memory. Many incidents are remembered of him which illustrate his sharp wit and self-reliance. His imperious disposition manifested itself in all the walks of his life. He was the first candidate for the rights and benefits of Masonry in the then new Mt. Moriah Lodge, which was organized in 1814. The records show that he carried his temper into the lodge room. Another lawyer, Elijah Blaisdell, of whom we shall hear more further on, had located in Canaan; he also was a member of that lodge. Being of the same profession and of similar traits and habits, they had frequent altercations. Then there were complaints; one day it was the complaint of Brother Pettingill against Brother Blaisdell, and a committee appointed to consider the same. At the next communication was a report that the belligerents had settled their difficulty, and there was nothing further to report. Next time it would be a complaint Blaisdell *v* Pettingill, and the committee would go over the same routine; then there would be difficulties with Nathaniel Pierce, and again with Doctor Tilton, and all ending in the same way, and each showing arbitrary temper on the part of the members of the bar.

A demand against Amasa Jones was left with him for collection. He sent Amasa a letter which brought him quickly to his office. Amasa objected to paying fifty cents for the letter and began to plead his hard times. Pettingill took up his pen and wrote figures. Amasa asked him why he wrote. Pettin-gill replied, "I'm charging you ten cents a minute for the time you keep me waiting, I can't afford to do all this talking for nothing," and then Amasa made haste to pay the bill without further objections to the price of the letter.

In 1813 he subscribed one dollar towards the support of Elder Wheat; three years afterwards, when Mrs. Stephen Worth died, and the elder at the funeral charged Stephen with being an infidel, greatly offending the whole congregation, Pettingill, Colonel Wells, John M. Barber and William Richardson, withdrew their promises of support, and declared they would never hear him preach again. Mr. Pettingill resided in Canaan until 1822, and his going was much like his coming. His father, grown old, desired him to come home and live with him. He declined; his chances for wealth were too good to be abandoned here. As a further inducement the old man told him to sum up all his gains during his residence in Canaan and if he would come to him he would double the sum. The lawyer counted up his gains, until they amounted to over ten thousand dollars, which surprised the old man into the remark that he feared Tom had not been very considerate; but he made good his promise and in 1822, with reluctance, Lawyer Pettingill turned his back upon the field of his legal triumphs, leaving it in possession of his antagonist, Blaisdell, and settled down in his native town of Salisbury, where he continued to reside, with the exception of two years spent in Franklin, until his death, August 8, 1856, at the age of 75 years. He married Aphia Morse at Cornish in February, 1810. They had one son and two daughters.

Old Jim Woodbury was a Revolutionary soldier, whom Pettingill often met, and to his salutation, the old man's uniform answer was "I'm a leetle better than I was yesterday. Mr. Pettingill." Pettingill's reply to this refrain was, "Well, Uncle Jim, you've been a leetle better every day since I knew you, and you are about as miserable now as a man can be and live; you must have been an almighty mean man before anyone else knew you."

There was Henry French of Grafton, who applied to him for a certificate to teach a district school. After a short examination, Pettingill gave French a certificate reading that "he was fully competent to teach school in any district where there were no scholars."

Elijah Blaisdell, born in Canaan October 29, 1782, was the son of Hon. Daniel Blaisdell. November 14, 1802, he married Mary

Fogg of Hampton, daughter of John Fogg, and settled down in Pittsfield as a shoemaker. At the age of twenty-seven, with a wife and three children dependent upon him, he concluded that shoemaking was not his strong point! he might get rich, but he never would become famous; so laying aside his last and apron, he entered an office in Montpelier, Vt., and for three years applied himself to the study of law, and was admitted to the bar. For a few years he loitered about in search of a location. He tried Grafton and Danbury, but the people were not sufficiently litigious. About 1812 he located on Canaan Street, in the house afterwards occupied by Albert Pressey. About the same time he was appointed "side" judge of the court of common pleas for the county of Grafton. He resigned in 1834 and was appointed county solicitor and reappointed five years after. He was also the colonel of a regiment of militia. His second wife was Mrs. Mary Kingsbury of Plainfield. Here Pettingill already had a court with all its machinery in full blast. Here he lived and labored until 1833, when he sold out and removed to Lebanon. He died in Lebanon October 10, 1856. In politics he began a Federalist, and was elected to various town offices, also to the Legislature in 1827-28. Upon the election of General Jackson in 1828, he visited Washington to see the inauguration ceremonies, and he was received with so much affability by the old general that he became his warm supporter and forever afterward voted and talked as a Democrat. In 1835, when for a season Abolitionists had no legal rights and public opinion was as merciless as an octopus, he returned to Canaan, and harangued the assembled people upon the importance of "driving the niggers out of our beautiful town," even if it became necessary to destroy the academy building to accomplish that purpose. He was made a Mason in Mount Moriah Lodge in 1814, and he soon became upon all occasions the rival and antagonist of his brother Pettingill. In their temperaments, these two men were much alike, arbitrary and overbearing, impatient of restraint, not scrupulous of the rights and feelings of others, and in the innumerable suits which they promoted, were always pitted against each other. Their language to each other was far from polite, and a stranger would suppose them to be bitterly hostile, but when the time arrived for making up bills of costs, they

would come readily together to divide the spoils in great seeming friendliness.

Mr. Blaisdell held the office of judge of probate for several years, during the supremacy of the Democratic party. He was sent to the Legislature in 1826; was selectman in 1822-24-25-28-31 and 32. But with all his long years and his opportunities for usefulness, he left no memorial of services by which a succeeding generation will recall his name as a benefactor.

George Kimball was born in Harvard, Mass., in 1787, son of Benjamin and Nancy (Wilder) Kimball; he graduated at Dartmouth College in 1809; read law with Stephen Moody at Gilmanton, and was admitted to the bar and settled in practice at Union, Me., in March, 1813; from thence he went to Warren, Me., in 1814. For many years he was a successful teacher in the public schools in Concord and in Richmond, Va., and also in the island of Bermuda in 1815, where he married a lady who was the owner of many slaves. On his return he brought one of them, named Nancy, as a servant for his wife, and through all the vicissitudes of their lives, Nancy remained faithful and true to her mistress. In 1824, he turned his attention to journalism, and became editor of *The Concord Register*. He was a gentleman of refinement and intelligence, companionable and of amiable disposition, a good storyteller and a writer of fair ability, but he was indolent, exceedingly fond of snuff and good whiskey, too much so to meet with success in a calling that requires active industry, tact and a quick perception. Of the duties of editorial life, he was a dreamer and oftentimes when his mind should have been active in his business, he would sit for hours nibbling his pen or gazing into vacancy, and when at last roused by the call of the boy for "copy," he would start up with "Yes, yes, boys, in a few minutes"; and instead of sitting down to his work himself, would start off and beg his friend, George Kent, to "help him out just once more."

In the fall of 1826, he had become weary of journalism; it interfered with his fixed habits of indolence. His friends advised him to return to the law, and that Canaan would be a good place to locate. There were sheriffs here, and justices and all the machinery for making a first-class reputation. Pettingill was gone and Elijah Blaisdell alone remained as an

antagonist. He came here and opened an office and in a few months after received the appointment of postmaster. He was a scholar and an agreeable speaker, but his manner of life had not made him familiar with legal practice. Business flowed in upon him, but in the details of legal forms he made mistakes and was often obliged to ask leave to amend his declarations. Blaisdell harassed and annoyed him and he as usual had recourse to his old Concord friends for relief. Moody Kent was his mentor and N. P. Rogers of Plymouth, his *fidus Achates*. They partially directed his cases and carried him triumphantly through many difficulties.

Mr. Rogers was a man of rare talents. His mind was severely disciplined by study, reading and observation. His brain was active, and scattered gems of thought through the columns of the papers of that day. Whoever was fortunate enough to secure his friendship, found in him a great soul, true as the magnet, full of noble and unselfish sentiments. As a letter writer, he was without an equal in his time. He stood watch over Kimball as if he was his own child, and his advice will be worthy of attention ages hence. The following is dated May 3, 1829:

I must request you to act as to Nell in *loco guardiani* (if this is grammar), as to her school ("Nell" was Ellen Farrand, Mrs. Rogers' sister, who was teaching in Canaan) and assist her in her studies *ad interim* (pater again). Converse well in her hearing, for you can advise and instruct as well as Burns could, whether you "peek the sede" any better than that adviser, I don't judge. One thing I want to say you, don't run in debt at the store; estimate your stores of little articles, and muster money and pay down for all you buy and buy at cash prices; otherwise you will always be thinking about it or you will forget that you owe and will spend what will pay the debts. Pay your sheriff often, and make your magistrate work cheap, pay him but part entry fee. Make out all your ex'ons yourself, and let him sign them, and pay him nothing for signing blanks. Debt is the worst evil on earth, next to dishonesty. Of all things a classical gentlemanly spirit should keep free of dependence on the vulgar traders that we sometimes find in the world. Of all tyrants in the world, the most tyrannical is the brute that gets power by vending rum and tobacco. Don't suppose that I have in my eye any of your neighbors, I have not. But I give you and suggest this caution — that's all.

Here is another that is so well salted and spiced that I cannot withstand the temptation to copy it entire :

Plymouth, Aug. 5, 1829. Dear K——. Court, like a pay day or a day to be hung on, draws nigh apace, and I find among other perils that await you and me, is the case of *Gilman v. Dutton*. Sit down and write me the facts in the case as they occurred, and as we can prove them. You must see the witnesses and hear their stories, and take fire at them. We must prepare that case well. Ascertain whether the witnesses will testify *viva voce* better than on paper, *i. e.*, whether their lies will appear most plausible in a deposition or from the tongue.

I want you to be as industrious as a pis-mire. There is no reason why you and I, having common sense, should be less diligent than those who have not got it. What a miracle it would be if we should devote four hours each day to the study of the law, and now in our "sere and yellow" time of life rise like a couple of Darien eagles to the very mid-heaven of eminence! Would it not be worth while, eh! No more of this, which prudence (if you had it) would lead you to burn. All that your worldly friends think you lack is hawk-eyed cunning, sharpness at money-getting, ambition and industry to cut and thrust in the law, and to heap up gain, as some of them are doing. I tell them your happiness and excellence and safety consist in your freedom from that infernal disposition to clutch at everything you see, like most of them,—though I want you to study law a little harder (I mean I am doing it) and be as economical as Franklin and prudent in your bargains, not sharp; to be sharp is imprudent. I am at the end of my sheet and entirely your friend. N. P. R.

In the money matters, Mr. Kimball was not a prudent man. He had all the business he could attend to, but it only tended to poverty. He had a bad habit of paying his sheriff and court fees, and charging them to his client, and then instead of collecting his costs, would borrow money, and buy everything on credit. He was an enthusiast and, like his Plymouth friend, a natural reformer. He was largely instrumental in building the Congregational Church in 1828. In connection with Rev. Mr. Foster and Jonathan Kittredge, he joined the new and untried temperance movement, which has been moving ever since. The anti-Masonic wave, which started from Buffalo in 1826, reached through New Hampshire in 1829. With his friend, Rogers, he plunged enthusiastically into its seething vortex and though not a Mason, he successfully talked about the "wicked deeds of that horrible institution, that was afraid of the light," and through his influence, Nathaniel Currier, John Shepherd and

Hubbard Harris, were induced to make public renunciation of their Masonic obligations. This greatly enraged the Masons, and Jacob Trussell and Elijah Blaisdell said "they might just as well have renounced everything else, for although members of the lodge, neither of them could explain what they had renounced."

Mr. Kimball was naturally sympathetic. When Garrison appeared as the champion of the enslaved race, Kimball with Rogers, joined him and were ever after identified with the movement. They were greatly instrumental in building "Noyes Academy" and in changing its original features so as to admit colored pupils. They had a right to do this; but the public opinion of those days was as much enslaved as the negroes, and was fierce and brutal in its instincts as the hyena. The beautiful fabric which those unselfish men had erected and whose dedication to freedom of thought ought to have made it sacred, was rudely thrown down, and the grand object for which it was so carefully nursed into being, disappeared forever in one day. The mob, which on the 10th of August, 1835, defied law, violated private rights and destroyed the germs of what would have become one of the most flourishing institutions of learning in the country, was simply the creature of public opinion, remorseless and cruel, which pervaded the land through all its widespread territory. It was not a Canaan mob, for with all their evil passions then fired up, there was a lack of courage in the men of Canaan to perform such deeds. They gave Ichabod Bartlett five dollars to tell them if they had any legal rights to destroy the "nigger school." He did tell them that every man standing by and consenting thereto made himself liable to the penalties of the law — provided public opinion should ever allow a jury to find them guilty. This contingency was so remote that it placed no restraint upon the mob. This digression is made because Mr. Kimball was acting as the agent of such men as Samuel E. Sewall, Samuel H. Cox, Arthur Tappan, David L. Child, Benjamin Lundy, and the great body of Abolitionists of the country, who cherished the hope that this free academy might be instrumental in developing the capacities of the negro, and in some degree mitigating the social rigors that environed his race. The ferocity of the mob spirit

amazed and for a time paralyzed the friends of that school. The people were seized with the idea that Abolitionists were to be exterminated with or without law. At public meetings, finding themselves in a minority and treated as public enemies, they for a time refrained from attending them and waited for the reaction of the public mind, which was sure to come.

Mr. Kimball found it to his interest to leave town. In 1836 he went to Alton, Ill., and in company with Hubbard Harris engaged in mercantile business; Nathaniel Currier furnished \$6,000 as part of their capital. When the mob of Alton attacked Lovejoy's office, killed Lovejoy and threw his press and type into the Mississippi, Kimball was present, but not as one of the defenders. He was not successful in trade, and he returned to the East. He remained East a short time, for fortune did not favor him, being almost constantly embarrassed. At his wife's solicitation, they returned to Bermuda about 1840, where for twenty years he was a teacher and lawyer in the town of Hamilton. In 1858 he died, a weary old man.

John Hancock Slack, A. M., son of John and Betsey (Ide) Slack, was born at New London in June, 1789, and died at Loudon County, Va., August 2, 1857, aged 68. He was graduated from Dartmouth College in 1811, and taught school at Hopkinton. He read law with Hon. Moses P. Payson of Bath, and Hon. John Harris and Baruch Chase of Hopkinton, and was admitted to the bar in 1817; practised at Andover, Pembroke, Goffstown and New Castle (Hill); was a resident of Canaan in 1829 and 1830, where he taught a select school in the hall of Gordon Burley's store; and occasionally, when other lawyers were out of sight, had some practice. Leaving Canaan about 1830, he went to Canada and then drifted southerly to Georgetown, D. C.; thence to Fairfax County, Va., and afterwards to Loudon County, where he died. He married Lydia, daughter of Levi Hastings of Wilton, about 1825. When he resided here in the old Baptist parsonage, which Albert Pressey last occupied, he was a poor man; he had never been successful, either as a teacher or lawyer; he often appeared like a hunted man, and many reports to his disadvantage were circulated and he seemed generally to be under a cloud. He often said he was confident he would live down all the evil that was said of him. At George-

town he established a college and referred to many of the leading men of Washington as trustees and visitors. He started out well, but had not the faculty of holding on, therefore, he often fell by the wayside. He belonged to a class of men who make good servants, but cannot serve themselves; they need a directing mind. Perhaps some part of the ill success which attended his life was due to his partner. His home life was neither cheerful nor tidy, and he seemed to think that apologies for personal blemishes were due as a matter of course to visitors. To his boy scholars, he was always kind and friendly; for myself I always had a warm place for him in my heart.

Jonathan Kittredge, LL. D., was the son of Dr. Jonathan and Apphia (Woodman) Kittredge, born in Canterbury, July 17, 1793; graduated at Dartmouth College in 1813. He read law with Bleecker & Sedgwick at Albany, N. Y., and Roswell William Lewis of New York City, and began practice at the last place in 1817. It is not known how long he remained in that city, but soon after the departure of Mr. Pettingill in 1822, he opened an office in Canaan and resided here until 1827, when he removed to Lyme, where he married Julia Balch on February 8, 1829; he resided there until 1836. Before he came to Canaan he had contracted an appetite for strong drink, his case seemed almost hopeless; no man could have been worse; he had thrown off self-respect, lost caste in society, his brethren of the bar shunned him, and clients seldom sought his counsel. In those days when rum was almost as common a drink as cider, and many drunkards traversed the highways crookedly, the trail of Mr. Kittredge was the crookedest. Some efforts were made to reclaim and save him by a few friendly brethren of the bar, and particularly by that great-souled gentleman, N. P. Rogers, whose hand and heart always went out to the weary and heavy laden; and there were some too, who for reasons of their own, urged him on, apparently pleased with his self-abasement. The appetite for drink clung to him like the shirt to Nessus, and dragged him down until he could get no lower and no word of reproach or kindness could rouse him to contend with the demons that had seized him, but to the Rev. Amos Foster, is due his reformation in 1825, as elsewhere related. While at Lyme he wrote and delivered an address upon temperance, January 8, 1827,

which when published, gave him almost a national reputation. The address was reprinted in England, France and Germany, and exerted a powerful influence for good upon the thoughtful world. The State Temperance Society appointed him its agent in 1832 and he edited its newspaper in 1834.

There was not much need of lawyers in Lyme, either before or since that period, but Mr. Kittredge continued to reside in that town among friends who tenderly watched over him, until he should gain courage and strength to meet his old enemy and all his bad forces in the wide world's arena. In 1836 he returned to Canaan, a period when society was almost resolved into its original elements; that is, the professed Christian men of the town had gone back to original sin. Hatred, vituperation and slander filled all hearts and mouths. It was here during the next eight years he won an honorable reputation as an able, skilful and well-read lawyer, for fair dealing and humanity as a man, for sincerity as a Christian and proved himself resolute and fearless in the pursuit of an object. Bad men avoided him, and when charged with slandering him, slunk away and denied it.

In politics he was a Whig, and disclaimed any sympathy with Abolitionists or Free-soilers, but in the excitements of those days, he never forgot that strength and numbers, even when upheld by public opinion, were not always guarantees of justice; and thus he soon found himself in full accord with the opposition to the wild elements that disturbed society and called itself patriotism. He was rough and uncouth in many ways, even with his friends, and those who disliked him sometimes called him "hog," or some equivalent phrase without defining whether they intended it as a compliment to him or it. He was considered a safe counselor, always true to his clients. Only on one occasion did we ever hear his integrity impugned, and that was in the settlement of an estate, when upon rendering his final accounts, the judge after looking over the items and seeing an enormous fee charged by the executor, exclaimed: "Mr. Kittredge, Mr. Kittredge, that is a most outrageous fee!" After some rough scolding, the fee was allowed, minus two hundred dollars. He was a politician, of course, and sought his own advancement; he was the leader of his party and could control

The first of these is the fact that the British Empire was at its greatest extent in 1791, covering more than one-third of the world's land area. This was due to a combination of factors, including the success of British naval power, the expansion of British trade, and the acquisition of new territories through conquest and negotiation. The second factor is the fact that the British Empire was at its most diverse in 1791, encompassing a wide range of climates, cultures, and peoples. This diversity was a result of the empire's expansion into different parts of the world, from North America to India to Africa. The third factor is the fact that the British Empire was at its most powerful in 1791, with the British navy and army at their peak. This was due to the success of British military and naval strategy, which had enabled the empire to expand and maintain its power over a vast area of the world. The fourth factor is the fact that the British Empire was at its most influential in 1791, with British culture and values spreading throughout the world. This was due to the success of British education, science, and literature, which had inspired and influenced people in other parts of the world. The fifth factor is the fact that the British Empire was at its most successful in 1791, with the British economy and society at their peak. This was due to the success of British industry, commerce, and agriculture, which had enabled the empire to become the most powerful and prosperous nation in the world.

all its elements. He succeeded very skilfully in throwing out a Democratic postmaster here and secured the place to himself, which he held several years in a very lax manner. Five times he was elected to represent the town in the Legislature in 1846-48 and 1851 and 1855. He held various town offices, especially such as were agreeable to him; was selectman in 1851 and moderator eight years; he went as delegate to the Philadelphia Convention in 1848, that nominated General Taylor, and was an active worker for his election.

In 1856 he was appointed chief judge of the court of common pleas, and held the office until the court was reformed out of existence in 1858. He was respected as a lawyer and judge, but he was not popular with either lawyers or clients. His brusque manner with other peculiarities among other members of the court, begat a hostility on the part of the bar that resulted in reforming the whole court, and several of its members, including Mr. Kittredge, were left out in the cold. In 1858 Dartmouth College conferred upon him the degree of LL. D. In the spring of 1859 he moved to Concord, where he continued to reside until his death, April 8, 1864, aged 71 years. His manner of leaving the court was not agreeable to him; he felt as if he had been struck by his political friends and it soured him towards many with whom he had always worked. The act was said to have been engineered through the Legislature by Cragin of Lebanon, who had been treated coarsely by Mr. Kittredge and took that method to be revenged. Both parties seemed to enjoy great pleasure in "reforming" that court.

Jonathan Kittredge's greatest victory was achieved over himself in his earlier years. He was held in honor and esteem by the good people here; he was a man of large ability. I do not feel myself competent to give an analysis of his capacity as a lawyer, but I can speak of him at home and in his neighborhood life and of his influence in affairs, some of his disappointments and his old age. His famous temperance address was given in the Congregational Church in 1829; I heard him speak it. There was a time here once when the waves of popular madness ran so high and wild that the law and the right of individuals were trampled upon and justice and truth were fallen in the streets. Jonathan Kittredge was the one

courageous man to buffet the howling mob and rescue truth and justice from the evil passions that threatened them. His children, Ellen Maria, born December 7, 1838, died August 11, 1839; Edward C. Deleyan, referred to elsewhere, and Jonathan Perry, born in Canaan December 13, 1840, married Ellen S. Bond of Worcester, Mass., December 26, 1872; enlisted in Company B, third New Hampshire Volunteers, August 23, 1861, was appointed hospital steward, September 9, 1862; mustered out August 23, 1864; was in the drug business in Concord under the name of Underhill & Kittredge.

William P. Weeks was the son of Brackett and Sarah (Pickering) Weeks, born at Greenland, February 22, 1803; graduated from Dartmouth College in 1826. He read law with Hon. William A. Hayes and Charles N. Coggsell of South Berwick, Me. Admitted to the bar in 1829 in Maine; November of that year he located here at the instance of his brother-in-law, Gordon Burley, whose large business affairs had become entangled and Mr. Weeks was set to work to straighten them out. Three other lawyers were already in practice on the Street, Blaisdell, Kimball and Slack. He soon afterwards entered the office of Mr. Blaisdell as a partner, and continued there for a short time, two or three years. There seemed to be small room for him, but he stayed on, believing that some or all of the others would soon have occasion to emigrate, and he would have an open field. Mr. Slack did leave within two years. Mr. Blaisdell in 1833, concluded to make his future home in Lebanon, and two years later Mr. Kimbell formed a mercantile partnership in Alton, Ill., and quitted the field of his victories and defeats. When Mr. Weeks came to Canaan there existed here two parties with strong antagonisms, which arose chiefly from business complications, but politics was also a large factor. It was a vicious sentiment that delighted in tearing reputations, and showed itself in nearly all the walks of life. As events developed, it was impossible for any intelligent man to remain an indifferent spectator. He was a Democrat by natural inheritance, and when his party called the roll, he answered, and even until the day of his death, he was a strong leader here. The only time he was ever ashamed of his party was when the Legislature of 1854 passed resolutions hypocritically reciting that the extension of slavery into the terri-

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tories was good cause for the dissolution of the Union. It was to catch the Abolition vote and failed of its object, because it was plain that neither the men nor the party were sincere in enacting those words. It placed the party in a false position, and it lost prestige for consistency. He might have added, had he lived, that in thirty successive years, it never regained its lost character. During the sad years when the Abolition trouble disturbed the social harmony he was a strong partisan. He took no active part in the early disputes, but his counsel and advice as well as sympathy were always at the service of the destructors. Threats of violence were freely made against the prominent men and women, and particularly against the colored boys.

It was through his timely counsel that the ruffians laid aside their clubs and stones. That party was made up of strong-minded, wilful, determined men, with none too much intelligence or education, but with brains enough to carry out their plans in their own way, which was not always gentle. Mr. Weeks always held these fierce spirits in restraint by quietly quoting the penalties of the law to them. His practice was extensive and lucrative, but it was chiefly in the branches of law relating to debt and credit, and the validity of titles. In these matters he made himself an authority.

He was never counted a great lawyer, but he was a correct business man and carefully attended to all affairs placed in his hands.

When the town voted to receive the surplus revenue, Mr. Weeks was appointed agent to receive and loan it to responsible parties. When the Academy was rebuilt, with money borrowed from the agent by the proprietors, they, finding the property a poor investment, influenced the town to take a deed of the building and give up the notes. There was strong feeling on the delivery of these notes. On being questioned, Mr. Weeks said: "Gentlemen, you need not be alarmed for those notes. They are safe in my possession, and when you make a proper call for them they will be forthcoming."

On July 28, 1833, to him a most important occasion, he married Mary Elizabeth Doe, daughter of Joseph Doe of Derry, and as the years went by three sons and two daughters were born to them.

In 1839, 1840, 1852, 1853 and 1854 he represented the town in the Legislature; he was also in the State Senate in 1848-49, being its president the last year; was also in the Constitutional Convention in 1850, a famous body of politicians, who went up to Concord, drank brandy and smoked cigars at Gass' Hotel for several months, and ripped and tore away at the old Constitution so fiercely that scarcely a fragment was left, and when at last they sent it out to the world the people saw nothing in their labors to approve, and sat down hard upon it and squeezed the life all out of it. The cost of that mutilating convention was about \$60,000, the payment of which was the only new fact the people realized concerning it. The honors attending the doing of that body of men never matured — verdict of the voters — killed by too much wet nursing.

Mr. Weeks, in the earlier years of his practice, was not always scrupulous of the means he used against his adversaries, and was unmerciful to debtors. Like many other young lawyers, his first rule of practice, was fees, costs and charges, and his second rule was to collect them. He had for a deputy for many years S. P. Cobb, whose levies were like the marches of the legions of Attila, the grass disappeared behind him. During the early days, and before the Northern Railroad was built, it was customary for the merchants in town to go to Boston to buy their goods. Before making this yearly trip it was necessary for them to have money to pay for what they wished to buy. All the merchants with the exception of Jesse Martin never had money enough ahead to pay for their goods, so that just before starting they would take their ledgers to Mr. Weeks and ask the loan of money upon their accounts. Mr. Weeks always loaned them, never charging more than \$10 on a hundred dollars. The next day he would set his partner or clerk to writing letters to those whose names appeared as debtors on those books, asking them to call the next day and settle. These letters were not mailed, but were placed in the post-office in plain sight behind a string which held them up to the sight of every one. Very few failed to appear the next day if they received the letter, but as sometimes happened the debtor did not go to the office or hear of his having a letter, for some days, but when he did and hastened to Mr. Weeks' office he was told, "I waited twenty-four hours and a writ has been made out, but I did not

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have it served, so I saved you that much. It will cost you about three dollars for the writ." Mr. Weeks was known to have had as many as 100 writs returnable at a single term of court, and not one of them contested, upon all of which he collected costs.

In the course of his forty years' practice he accumulated a large property, all of which descended to his children. His habits were all close. His sympathies were with the Methodist Church, but he seldom attended the service after their clergy began to pray for the slaves. He always read the *New Hampshire Patriot* and conformed to all the legends of the Democratic party. He never expressed sympathy for the Union cause during the war, but always maintained with Mr. Buchanan that the government had no right to coerce a state. In business his writs and summonses were always profitable; here he had no weaknesses. His liberality was not profuse. With all his success in business, his gains multiplying year by year for the long period he resided here, his name does not appear as a patron either of religion, learning or arts, and the only monument erected to record his virtues is that which stands above his grave.

In his later years he became in reality a banker, and his loans were great accommodations to persons in need of money, and it is only just to say that in his transactions as a banker he was lenient and honorable with his clients. He was a great lover of sheep and cattle and spent much time caressing his nice flocks. There were times during his practice here when he formed co-partnerships. The first has already been referred to, the other two were with young gentlemen who had been students in his office, both of whom have risen to eminence in their profession, first at the bar, and then upon the bench of the state courts. These young men were J. Everett Sargent and Isaac N. Blodgett.

Mr. Weeks died suddenly, on January 8, 1870, by hanging himself from a beam in his barn, aged 66 years. He was a social and genial man and good story-teller.

Old Uncle Sam Whitcher carried the mail on horseback from Lebanon to Plymouth and return weekly for many years. After the postoffice department at Washington was burned, about 1838, the old man came into Mr. Weeks' office with a bundle of papers and asked him to look them over and collect what was due upon them. Upon examination they were found to be quarterly bills for carrying the mail for the entire period the old man had been

in service. "Have you never received any pay for your services in carrying the mail, Mr. Whiteher?" asked the lawyer. "No — them's the bills," stuttered the old man. Mr. Weeks took off his spectacles and looking the old man straight in the eye, said very deliberately, "Mr. Whiteher, the vouchers in the postoffice department at Washington were not burned, as was at first reported; they are found to be all safe. Shall I collect these bills?" The old man listened awhile for something more to be said, then slowly gathered up his papers and as he opened the door to depart, turned and said, "I — I guess you needn't do nothing about these papers till I come again." But he never came.

Jonathan Everett Sargent, son of Ebenezer and Prudence (Chase) Sargent, the youngest of ten children, was born in New London August 23, 1816. The father was a poor farmer and the children had early in life to strike out for themselves. He worked upon his father's farm until he was seventeen. This was in 1833. His desire for knowledge grew upon him, and he arranged with his father that the remaining four years of his minority should be his own, to board by teaching school and any other labor that would pay, and clothe himself and call for nothing more from his father.

Mr. Sargent first came to Canaan as a teacher in Noyes Academy in 1838. He was the last teacher in the old building and the first in the new Canaan Union Academy. He was then an undergraduate at Dartmouth College of the class of 1840. At the opening term of this school there were 123 pupils. The following is in Mr. Sargent's own language:

I first went to Canaan in September, 1838, and taught that fall in the old academy building, Mr. Hobart, a classmate of mine, teaching in a hall at the north end of the Street the same term. I also taught in the old Academy the next winter. Three months after my return to Hanover, the latter part of February, 1839, the old academy building burned. A Mr. James Richardson, another classmate of mine, taught school during the spring term of 1839 in Martin's Hall, over the store of E. & J. Martin, at the south end of the Street, and during that spring and summer the new academy building was erected and was in readiness the first of September. I was employed to teach the first term at \$40 per month for three months. I returned to Hanover that winter and remained till Commencement, 1840.

Mr. Sargent then entered the law office of Mr. Weeks and remained there until 1841, when he went South and taught there

until the summer of 1842; then he returned to Canaan and formed a partnership with Mr. Weeks. He had been admitted to the bar in Washington, D. C., in April, 1842. In July, 1843, he was admitted to the bar of Sullivan County. During the season of 1843 he built the house now occupied by George E. Cobb, married Miss Mary C. Jones, daughter of John Jones of Enfield, and moved into the new house on Thanksgiving Day of that year. Here he lived until the summer of 1847, in partnership with Mr. Weeks. In a letter to me he says: "I recollect very well the first case I ever tried. It was in Mr. Weeks' office, before Eleazer Martin as justice. It was a complaint for assault and battery by a Mr. Sanborn against a Mr. Whittier. They lived at what is now East Canaan, not far from where the depot stands. It was before the railroad was built. I appeared for Sanborn, the plaintiff, and Mr. Kittredge appeared for the defendant. I succeeded in getting the defendant fined \$3 and costs, which was a great success for my first effort. In the summer of 1847 I moved to Wentworth, where I lived and practiced law twenty-two years; since that time my residence has been in Concord."

During his residence in Wentworth he achieved all the judicial honors which the state could confer. During his residence in this town he was not unlike other young lawyers who have started out in their life career with ambitions first to gain money then to win honors. Lawyers are not much different from other classes of money-getters, except in the value they put upon their services. With them the making of the fee bill is reduced to an exact science, and the facility with which his work is itemized proves that in the study of the law this department of jurisprudence is seldom overlooked. He had a proficient teacher, and he was too apt a pupil not to take advantage of all his opportunities. He taught school here; he studied law here; he built a house and married here; he was an active politician and as such became postmaster, and he took a deep personal interest in the success of his party, which being the only party which could point a moral in its platform, was always to be successful. It seems here that wealth and its comforts began to pile up around him, but the blushing honors which he sought did not envelop him until after his departure, and then he had his fill,—a pleasant neighbor and intelligent gentleman.

In 1844 he was appointed solicitor of Grafton County. He was sent as representative from Wentworth in 1851, 1852 and 1853, and the last year was speaker of the House. He was translated to the Senate and became its president in 1854. In 1855 the Know-nothings swept the state like a cyclone, and every Democrat was swept overboard in the whirl. The same year Governor Metcalf generously offered him a seat on the bench of the court of common pleas. He held this office four years, when his court was abolished and he was translated to the bench of the Supreme Court, and became chief justice in 1873. In 1874 the Democrats elected the Legislature and that court was immediately abolished for the benefit of the party. Mr. Sargent then became simply an attorney, in partnership with William M. Chase of Concord. He held various other offices and trusts, and among them he worked up through all the secret mysteries of Masonry and was elected grand master of Masons in New Hampshire, a position as honorable, as exalted and desirable as any other he ever held. Then he retired from active business, and sat serenely back to enjoy the comforts and honors which long years of economy and study had showered upon him, a beneficent, courteous old gentleman, the most distinguished of all the great names which Canaan has furnished to adorn the bar of the state.

George W. Murray, son of John and Ruhannah (Wells) Murray, was born in Hill, July 31, 1830. He was educated at Andover Academy, taught school in Bristol and Wilmot; read law in the office of Nesmith and Pike at Franklin, and was admitted to the bar at the April term at Concord in 1855. In the same year he opened an office at East Canaan, being led to Canaan because of the appointment of Mr. Kittredge to the court of common pleas, thereby removing the most prominent lawyer in town at that time. That village grew up around him and during his thirty-five years' practice he won an enviable reputation as a sound lawyer. In 1857 he married Jeanette F. Barnes of East Lebanon, and six children were born to them. His advice and assistance was sought by all who could afford his charges, because it was believed his opinions were founded upon an absolute knowledge of the law. Like William P. Weeks, he became a sort of banker in the town, loaning much money to those who had security.

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He was a Democrat until Fremont's campaign in 1856 and ever afterwards was a Republican. He served two terms in the Legislature, but although many men were his debtors whom he had helped out in tight places, he was not popular among the voters. He rarely sought office, knowing that the prejudice against a man with a little money was not favorable to political advancement unless some of that money was used. Mr. Murray was a Methodist and the most generous contributor to the support of that church at East Canaan. He was liberal in many ways where he saw that it was for the benefit of the town, but more particularly for his own village; his love for that led him at times to oppose everything that seemed to be for the benefit of any other part of the town. It is said of him that he has been the only lawyer in the state of New Hampshire who acquired as large a fortune by the practice of the law solely. His business transactions, however, always netted him a profit. Very careful, he never loaned money unless he knew where he was to get it back; this also made him enemies, for there are plenty of people who remain one's friends until they borrow money of you, then upon the first demand to pay they become more bitter enemies than they were friends. As has been said, "if you loan your friend money you will lose your money as well as your friend."

He died January 5, 1900.

Joseph D. Weeks, son of William P. Weeks, was born October 27, 1837, graduated from Dartmouth College in 1861, studied law with Daniel M. Christie of Dover with whom he practised for a short time; was admitted to the bar in 1864. At the request of his father he returned home, and was a resident in Canaan all the rest of his life. It was hinted at the time that the real reason for his being called home, was that his intercourse with the loyal men of Dover begat a desire to enlist in the Union army, but his father used such arguments as induced him to abandon his design, and he was discharged. He was a victim of the draft of '63 but paid John Moriarty \$300 to go as his substitute. In the years of his practice here he ever manifested a disposition to bestow favors upon friends and other needy persons. He entered with enthusiasm into all schemes for the success of the Democracy, to which he bore unswerving allegiance. His legal attainments, although not profound, were equal to all his needs. And he devoted more time to cattle, horses and farm-

The first of these is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior leadership of the British. The second factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior leadership of the British. The third factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior leadership of the British.

The fourth factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior leadership of the British. The fifth factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior leadership of the British. The sixth factor is the fact that the British Empire has been the most successful in the world in the last century. This is due to a number of factors, including the superior technology of the British, the superior organization of the British, and the superior leadership of the British.

ing than to books. He was generous and friendly and was never charged with oppressing any poor wretch who happened to fall into the fangs of the law. This trait gave him great power in politics and he seldom met with defeat. Three times he was sent as representative from this town, in 1869, 1870 and 1880, and twice to the Senate, in 1875 and 1878. It was in the latter rôle that he distinguished himself under the Weston régime, by planting old John Proctor in Natt Head's seat, thereby making that body Democratic to the great disgust of the Republicans, who called it a fraud, and perhaps it was, but his party liked him all the better for it.

He was quite regular in attendance on Methodist preaching and often held a handkerchief to his eyes — to protect them from strong rays of light. He claimed that his attendance upon Sunday service was to set a good example; it was not often that he could repeat the text, or the substance of the preacher's remarks unless he involved himself in natural history. He was a liberal contributor to the church and paid it in such a free manner as to make one think it was doing him a favor in accepting it. Either as a lawyer or as a man, he was large of heart, sympathetic and friendly. He was very genial and entered heartily into all schemes to "drive dull care away."

He contributed willingly to everything that in any way affected the Street, not only in money, but with his influence. Every one called him "Joe." A good story-teller, and the story lost nothing in the telling if it could be made better by any additions. He never married, but was often suspected of having tender sentiments. It is not too much to assert that no man in Canaan ever won a stronger grip upon the respect and esteem of our people than he. With education and wealth, both of which give men high standing, the uses he made of these gifts won the hearts of men. Seldom a man applied to him in vain for help financially or otherwise. He lived among the people on the Street fifty-three years and died of apoplexy December 1, 1890.

William B. Weeks, a brother of Joseph D. Weeks, was born in 1839; educated in Canaan Union Academy, and graduated from Dartmouth College in 1861, read law with his father, and was admitted to the bar; practised in Canaan a short time and

The first of these is the fact that the
evidence is not uniform. In some cases
the evidence is very strong, in others it is
very weak. In some cases the evidence is
very recent, in others it is very old.

The second of these is the fact that the
evidence is not consistent. In some cases
the evidence is very consistent, in others it is
very inconsistent. In some cases the evidence is
very recent, in others it is very old.

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the evidence is very complete, in others it is
very incomplete. In some cases the evidence is
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The fourth of these is the fact that the
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the evidence is very reliable, in others it is
very unreliable. In some cases the evidence is
very recent, in others it is very old.

then emigrated to West Virginia, with the intention of making a home there, but the war was raging everywhere and northern men were not welcome. The people were not at all friendly and in a few months he wandered back to his native hills, and became an attorney in Lebanon, where he continued to reside. He married Miss Henrietta Bridgeman of Hanover in 1866.

Isaac Newton Blodgett was the son of Caleb and Charlotte (Piper) Blodgett. Caleb Blodgett was born in Hudson in 1793, and moved from Dorchester to Canaan in 1833, and for a time lived in the old house torn down by O. H. Perry across the Street from H. P. Burleigh's, where Isaac was born March 6, 1838. Caleb Blodgett was sheriff of Grafton County for many years, a clear-headed man whose advice was worth attention. He represented Canaan in the Legislature of 1841 and 1842, was a selectman from 1838 to 1841 and in 1849. He died October 5, 1872. Isaac N. was educated in Canaan Union Academy and was tutored for a time by his brother Caleb, at Leominster, Mass.; read law in the office of William P. Weeks and Anson S. Marshall, and was admitted to the bar in April, 1861. On May 24, 1861, he married Sarah A., daughter of Rev. Moses and Cynthia (Locke) Gerould of Canaan. For six months after the date of his admission to the bar he was a partner with Mr. Weeks, when he bought out the business and continued to practice in the same office until 1867. The building stood until the winter of 1906 just south of Miss Emma Bell's and was moved by H. P. Burleigh to be used by him for a carpenter's shop. In 1867, receiving an offer of partnership from Hon. Austin F. Pike of Franklin, he moved there, and under the firm name of Pike & Blodgett continued the practice of the law until 1878, when on November 19th he was appointed associate justice of the Supreme Court. On August 18, 1898, he became chief justice and held that position until his resignation in 1901. He was always a politician and a Democrat. He represented Franklin in the Legislature in 1871, '73, '74 and '78; was a member of the state Senate in 1879 and 1880; and of the Constitutional Convention of 1876, 1889 and 1903. He was chairman of the Democratic committee in the disastrous campaign of 1875, when the Senate "fraud" in favor of old John Proctor of 1874 reacted upon his labors and all the bright dreams of his party

The first of these is the fact that the population of the country has increased very rapidly in the last few years. This is due to a number of causes, the most important of which are the following:—

1. The discovery of gold in California, which has attracted a large number of people to that State.

2. The discovery of gold in Colorado, which has attracted a large number of people to that State.

3. The discovery of gold in Nevada, which has attracted a large number of people to that State.

4. The discovery of gold in Arizona, which has attracted a large number of people to that State.

5. The discovery of gold in New Mexico, which has attracted a large number of people to that State.

6. The discovery of gold in Texas, which has attracted a large number of people to that State.

7. The discovery of gold in Utah, which has attracted a large number of people to that State.

vanished into thin air. He was several years town treasurer of Franklin and proved himself a successful financier. He was successful as a lawyer and the conduct of his cases won for him respect and esteem from all parties. After retiring from the bench it was his wish to pass the remainder of his life in the quiet enjoyment of his last days. He did not wish to die in the harness, like his brother Caleb. But his fellow citizens would not leave him alone. He served two terms as mayor of Franklin without opposition, and he was called in consultation and as counsel by the brother members of his profession. He died at his home in Franklin, November 27, 1905.

Frank Dunklee Currier, son of Horace S. and Emma (Plas-tridge) Currier, was born in Canaan October 30, 1853; read law with Mr. Pike of Franklin and was admitted to the bar at Concord in April, 1874; spent one year with Mr. Murray at East Canaan, and then opened an office for himself in the same place. At the start he was fortunate in having a friend in Mr. Murray, who being ill was advised to take a two years' vacation from business. He turned many of his clients over to his young friend. Before entering seriously upon the labors of his profession, he took a look at the marvels and natural wonders of the country to the Pacific, including the mountain region. He was studious and energetic and managed his cases with a skill that gave him good standing as a lawyer, and his conduct was such as to give his friends confidence in his future success; but his ambitions lay in politics; its fascinations were more attractive than the abstruse themes of law. There was a Greenback craze and he was seized with it and was only rescued from being swallowed up in its vortex by a promise from his friends that he should be sent to Concord. He went to Concord one term, in 1879, and like other young men became conspicuous for much speaking. His ambition was to be conversant with all subjects, wise or otherwise. He asked for another trip to Concord, but the favor of the people was always uncertain; a breath of air, or a five-dollar bill has made and unmade many a reputation; he was defeated, but not discouraged. He still believed in political advancement, but had lost some confidence in popular favor; the same man is not always the favorite. Heroes of today are often laid upon the shelf tomorrow. He was secretary of the Republican State Committee from 1882 to 1890.

His quick memory, wit and knowledge of men and localities was of great service in closing out the campaign. He was clerk of the New Hampshire Senate from 1883 to 1887, exhibiting an active intelligence and knowledge of legislative matters that greatly facilitated business and gave him favor among the senators; was delegate to the Republican National Convention in 1884. He was elected senator in 1886 and was the president of that body; was naval officer at the port of Boston from 1890 to 1894. He was elected again in 1898 to the House of Representatives and was chosen speaker of that body. In 1901 Dartmouth College gave him the honorary degree of A. M. He was elected congressman from the Second District to the Fifty-Seventh, Forty-Eighth, Fifty-Ninth, Sixtieth, and Sixty-First Congresses. As a presiding officer his ability is recognized by the speaker of the House, who calls him oftener to the chair than any other congressman.

Irving C. George, son of Henry C. and Eleanor H. George, was born in Canaan in 1855; was educated at Canaan, Tilton and Meriden; read law with Mr. Mugridge of Concord; was admitted to the bar at Plymouth in November, 1877, and located at Newmarket. He married at Newmarket, in 1878, Miss Nellie A. Palmer, and had six children. At the request of his father he returned to Canaan and opened an office here; upon the death of his father he returned to Newmarket, where he now is.

Joseph Clement Story, son of Otis J. and Harriet (Clement) Story, was born August 20, 1855. His education was obtained from the schools of this town, Kimball Union Academy and Phillips Andover Academy in Massachusetts. He taught school at Canaan in the old academy on the Street, in 1876; his rule was strict, his ruler was stricter and many of us can remember being obliged to stand on the tops of the desks when we did not have our grammar lesson, or helping one another to hold a slab or a book at arm's length in the middle of the floor, when some of us did not return at recess or when the bell rang. He studied law in the office of George W. Murray, Pike & Blodgett at Franklin and E. B. S. Sanborn of Franklin; he attended Boston University Law School in 1879, and was admitted to the bar of this state in 1880; commenced the practice of law at Wentworth in 1880, where he remained for three years, when he went to Plymouth, where he continued the practice of his profession.

He married in March, 1881, Helen Smith. He died January 27, 1895, in Burlington, Vt.

William A. Flanders, son of Sylvester and Lois Flanders, born in Canaan, February 26, 1835; educated at Canaan Union Academy; read law in the office of G. W. Murray, and at that time was a much better scholar than his teacher; admitted to the bar in 1861 and opened an office in Wentworth, where he was not successful. He was a famous mathematician, good memory, well stored with knowledge, but his wisdom was all vanity,—one of those unfortunates who for lack of good advice fall by the wayside and are lost in the rubbish that falls over them. In 1866 he married Miss Angelina M., daughter of Prescott Clark of Canaan. He died in Wentworth in July, 1909.

Caleb Blodgett, elder brother of Isaac N. Blodgett, was born in Dorchester on June 3, 1832. He came to Canaan in 1833 with his parents; he was educated at Canaan Union Academy, and was graduated from Dartmouth College in 1856.

After graduation he taught in Leominster, Mass., with the intention of making this his life work, but after a few years he became tired of it and returned to Canaan, where he began the study of law. He completed his studies in the office of Barton & Bacon in Worcester, Mass., where he opened an office. He also practised in Stoughton, Mass., and in 1860 opened an office in Boston, Mass., where he practised successfully twenty years. In 1882 Governor Long appointed him to the bench of the Superior Court. Governor Russell offered him a place on the bench of the Supreme Court, which he refused, believing that his health and ability were better fitted for the trial and decision of jury cases, in which he held a unique position. Not a jury lawyer during his practice, when elevated to the bench where those cases were the principal ones tried, he became and was recognized as the ablest trier of civil cases with a jury on the bench. He married Miss Roxalina B. Martin, daughter of Jesse Martin of Canaan in 1866. Owing to failing health, he resigned from the bench September 1, 1900, and died on December 11, 1901, at his residence on Canaan Street, where he had spent his summers for many years. His love for his native village was great; no suggestions were ever made to him for its benefit but he was always ready to contribute, not only

with money, but with his personal presence. His generosity towards the Street is proverbial; he was ready at all times to make up any deficiency. "If you want any more, come to me," I have heard him say many times. He took great pleasure in books in his library, which he had built just before his death on the north end of his barn.

Frank B. Clark, son of Henry W. and Emily E. (Rowe) Clark, was born in Enfield September 30, 1873. His education was obtained from the Enfield High School and a three years' course at the New Hampshire State College, after which he taught school, and in September, 1896, began the study of law in the office of Charles A. Dole at Lebanon; was admitted to the bar in July, 1899; he came to Canaan September 15, 1899, and has continued the practice of the law here since that time. He was married September 15, 1897, to Bernice E. Trescott, daughter of James A. and Abbie E. (Lamphiere) Trescott; she was born in Lyme, May 3, 1870. They have four children, Hugh T., born in Hanover, August 1, 1899; Earl L., born in Canaan April 26, 1901; Frank K., born May 1, 1905; Bernice P. A., born July 29, 1909. Mr. Clark has been a member of the school board of the High School District for five years, and tax collector for 1909 and 1910.

James Burns Wallace, son of William Allen and Mary (Currier) Wallace, was born in Canaan August 14, 1866; was educated in the district schools of the town, Canaan Union Academy, Hanover High School, New Hampshire Agricultural College; from 1881-82, St. Johnsbury Academy, graduating in the class of 1883; then entered Dartmouth College and graduated from the academic department in the class of 1887; taught one term of school on the Street in the winter of 1885; went to New York City in the fall of 1887, and for thirteen years was an instructor in mathematics in Cooper Union; was employed in the Seventh National Bank, and in the Bank of the State of New York until August, 1888, when at the instance of his cousin, William J. Wallace, presiding judge of the United States Court of Appeals, entered Columbia Law School in the fall of 1888. He studied there two years, and the last year was in the law office of Tracy, McFarland, Ivins & Platt; was admitted to the bar in New York County in November, 1890, and continued in the practice of the

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law in that city until 1905, when he removed permanently to Canaan. In 1900 was admitted to practice in the courts of New Hampshire, and although never having hung up any shingle, does not refuse to practice his profession. He married December 22, 1889, Alice Hutchinson, daughter of Lucius B. and Alice M. (Rollins) Hutchinson of New York City. He has been trustee of the town library since 1907; was a member of the town school board in 1907 and 1908; representative to the General Court in 1909, and was chairman of the committee on liquor laws and a member of the committee on revision of statutes; was appointed justice of the police court June 19, 1907. Mr. Wallace is a thirty-second degree Mason, with membership in Summit Lodge of Canaan; St. Andrew's Chapter, and Washington Council at Lebanon; Sullivan Commandery at Claremont, and the New Hampshire Consistory at Nashua; he is also a member of Kimball Chapter, Order of the Eastern Star, at Lebanon, and a noble of Bektash Temple of the Mystic Shrine at Concord.

The first settlement of the city of Boston was made in 1630 by a group of Puritan settlers from England. They came to the city in search of religious freedom and a place to practice their faith. The settlers were led by John Winthrop, who was a prominent figure in the early history of the city. He was a Puritan minister and a statesman who played a key role in the establishment of the city. The settlers founded the city of Boston in 1630, and it grew rapidly into one of the most important cities in the New England region. The city was founded on a small island in the harbor, and it was surrounded by water on three sides. The settlers built a fort on the island, and they named the city after the English city of Boston. The city grew into a major center of commerce and industry, and it played a key role in the American Revolution. The city was the site of the Boston Tea Party, and it was the center of the fight for independence from Britain. The city was also the site of the Boston Massacre, and it was the center of the fight for civil rights. The city has a rich history, and it is one of the most important cities in the United States.

CHAPTER XXI.

SOLDIERS.

Canaan ought to be a loyal and patriotic town. It has been largely fertilized with the remains of patriotic men. In all her graveyards repose the dust of those who in the gloom of the uncertain result of the Revolution, enlisted in the three New Hampshire regiments and went forth from pleasant homes to fight and win liberty and independence for themselves and the unborn millions with whom their most prophetic visions would never have dared to people this great country. They went forth cheerfully, supplying their own necessities. It is a list to be proud of and each one of them is deserving of more honor than we are able to bestow. Their example and habits of thought doubtless did much towards forming the character of our people. As citizens, they are known to have been law-abiding, and to have exercised a powerful influence for good morals. They were not educated men, but they were reverently religious and were constant attendants upon the service of God. The remains of forty-three of these soldiers lie buried in Canaan; some of the graves are marked by stones and many of them rest in unmarked graves and their ashes mingle with the common soil of the town.

Thomas Baldwin, died in Waterville, Me., and was buried in Boston, Mass. Joseph Wheat, Joshua Richardson, John May, Reynolds Gates, Robert Martin, Salmon Cobb, Eliphalet Richardson, Enoch Richardson and Ezra Nichols, were buried in the Street Cemetery; the last two have no headstones, but Enoch Richardson is undoubtedly buried beside his wife. Daniel Blaisdell, John Worth, Daniel Colby, Henry Springer, Ezekiel Wells, Jonathan Dustin, David Dustin, Josiah Clark, Joshua Wells, Jonathan B. Cross, Richard Whittier and Robert Barber, lie buried in the Wells Cemetery; the grave of the last is not marked by any stone, and the headstone of Ezekiel Wells is not over his grave. Warren Wilson, Samuel Meacham and Richard Otis lie in the Cemetery at West Canaan. William, John and

Moses Richardson, brothers, Nathaniel Bartlett, Moses Sawyer, Daniel Kimball, Mathew Greeley and James Woodbury, lie in the cemetery on Sawyer Hill. William Longfellow and Abraham Knowlton (Mrs. Knowlton died in Pembroke) lie buried on West Farms. Thomas Miner lies in the Cobble Cemetery.

From the recollections of men who were contemporary with many of these veterans, valuable information was obtained; from Charles W. Richardson, son of Joshua; George Harris and Mrs. Harris, a daughter of one of them; from Joseph Dustin—of the War of 1812, son of one and grandson of another; from Jacob Richardson, son of William, an officer; and from Jacob Trussell, whose memory was very retentive up to the day of his death, at the great age of ninety-one years and eleven months.

The names of these soldiers are given below:

Elisha Bingham	Asa Kilburn
Daniel Blaisdell	Richard Clark
John Richardson	Parrott Blaisdell
William Richardson	Joshua Wells
Joshua Richardson	Abraham Knowlton
Eliphalet Richardson	Joshua Springer
Enoch Richardson	Samuel Meacham
Ezra Nichols	Josiah Clark
William Longfellow	Joshua Harris
Moses Sawyer	Mathew Greeley
Warren Wilson	Jonathan Dustin
Caleb Welch	John May
Richard Otis	Robert Barber
John Worth	Ezekiel Gardner
Benoni Tucker	Samuel Lathrop
William Ayer	Nathan Follensbee
John Beedle	John Hoyt
Daniel Colby	Samuel Hinkson
Robert Martin	Joseph Walters
Robert Hoyt	John Bartlett
Henry Springer	Jehu Jones
John Follensbee	Caleb Welch, Jr.
Samuel Jones	Samuel Gates
Daniel Kimball	Francis Smith
Gideon Rudd	Thomas Gates
Thomas Miner	Thomas Baxter
John Scofield, Jr.	Asa Williams
Jeremiah Meacham	James Jones
Benjamin Robert Birts	Jedidiah Hibbard

The first of these is the fact that the British
 government has been unable to secure the
 necessary support of the United States
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 The second is the fact that the British
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 necessary support of the United States
 government in its efforts to maintain
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THE BRITISH EMPIRE

The British Empire is the largest
 empire in the world, covering
 more than a quarter of the
 globe. It is a vast and diverse
 collection of territories, including
 Canada, the West Indies, Africa,
 Asia, and the Pacific. The British
 Empire is a source of pride and
 glory to the British people, and
 it is a source of strength and
 security to the British government.

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 strength and security to the
 British government. The British
 Empire is a vast and diverse
 collection of territories, including
 Canada, the West Indies, Africa,
 Asia, and the Pacific.

Thomas Baldwin	Jacob Clifford
Mesheck Blake	Nathan Durkee
Nathan Springer	Daniel Hovey
Reynold Gates	Richard Whittier
James Woodbury	Jonathan B. Cross
Joseph Wheat	Jonathan Lock
Salmon Cobb	Theophilus Currier
David Dustin	Daniel Parker
Ezekiel Wells	Moses Richardson
Nathaniel Bartlett	

Parrott Blaisdell and Joshua Springer were mustered out in Vermont; Nathan Follensbee lies in Enfield, while his brother John (who a hundred years ago lived on the Howard farm), Mesheck Blake, Robert Hoyt, and John Beedle, have passed beyond recognition and their names only are known.

In 1780 twenty men of Canaan marched to Rutland and Royalton, Vt., under the command of Capt. Joshua Wells, and then marched back again. The enemy did not wait for them, but they came back greatly exasperated against their captain, whom they charged with being ignorant of his duties and very overbearing, giving many vexatious orders for the purpose of exercising his authority. The following is a pay roll made for part of Capt. Joshua Wells' Company in Col. Chase's Regiment of Militia, who were called forth in an alarm October 20, A. D. 1780:

A Pay Roll Made for Part of Capt Joshua Wellse's Company in Col Chases Regiment of Militia who were Called forth in an Alarm Oct 20 A D 1780

	Days	Milds		Days	Milds
	out.	travel.		out.	travel
Capt Joshua Wells	9	90	Nathaniel Bartlett	9	74
Lt Saml Jones	9	90	Caleb Welch Jr	9	74
Ensga Thomas Baldwin	9	90	Jonathan Sprague	9	90
Sergt Caleb Welch	9	90	Daniel Blaisdell	9	90
Samuel Hinkson Private	9	90	Thos Miner	9	90
John Scofield Junr	4	30	Saml Gates	9	90
Jehu Jones	9	90	Ezek Gardner	9	90
Samuel Meacham	9	90	Benj Robert Birts	4	30
Robert Barber	9	90	Joshua Harris	9	90
John Bartlett	9	74	Francis Smith	9	90

N. B. Thirty Mild allowed out of said Travail on account of Drawing Provisions on the way for a distance of Thirty Milds.

A true Return Errors Excepted, Signed in behalf of the Company
CANAAN Decr 15 A D 1783

JOSHUA WELLS *Capt*

Thomas Baldwin came home an ensign, Samuel Jones a lieutenant, Caleb Welch a sergeant, and Thomas Miner was afterwards called "leftenant." Thomas Miner was in Captain Russell's Rangers in 1776; sergeant in Colonel Chase's Regiment at Saratoga in 1777, and one of the scouts mentioned in the following:

To the Hon the General Court of the State of New Hampshire—

The Petition of the Town of Canaan Humbly Sheweth that we the inhabitants of Said Town the Summer past Conceived our Selves in Danger From the Canadain and other Savages (our Frontier being in great measure Neglected) and therefor by a vote of the Town Did agree to Raise and pay Three men for Six months to Scout and Guard &c to which men we have paid and are obligated to pay ten pounds Each—the men were raised by no order nor by the authority of No State but only by the vote of the Town—Altho they went into a Regiment Raised by The authority of Vermont but Should your honors think they Rendered any Service to This or the United States your Petitioners pray that their Money Paid sd Soldiers may be Reimbursed them or abated on thier Taxes. All which is Humbly Submitted and your Petitioners as in Duty bound Shall Ever Pray &c

THOMAS BALDWIN } *Come in behalf*
WM AYER } *of Said Town*

CANAAN STATE OF NEW HAMPSHIRE June 8th 1782.

(Recd and ordered to lay)

Abraham Knowlton was in Captain Lunt's Company, Colonel Little's Regiment, in Massachusetts and was at Bunker Hill. Early in 1776 he enlisted in the naval service and made one cruise under Captain Williams. In the latter part of the year he enlisted under Captain Skinner and made two cruises on the schooner *Lee*. On the last cruise he was captured, carried to Halifax, imprisoned a year, then impressed on the British ship of war *Culloden*, and sailed for Wales, where he was taken sick, was taken ashore and detained as a prisoner until the close of the war.

The following anecdotes are told of Enoch Richardson by the Rev. Charles W. Richardson: "He was, perhaps as daring and persevering a patriot and soldier as has been found in any war. When quite young, at the battle of Bunker Hill, he was one of the bravest. He said many soldiers would say they did not know that they ever killed one of the enemy, but said he: 'I know that I killed one at Bunker Hill. I was one of the last

the first of these is the fact that the first of the three
volumes of the *History of the* (1801) is a
very different work from the second and third
volumes, which are a continuation of the first.
The first volume is a history of the first of the three
volumes of the *History of the* (1801) is a
very different work from the second and third
volumes, which are a continuation of the first.

The second volume is a history of the second of the three
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volumes, which are a continuation of the first.
The third volume is a history of the third of the three
volumes of the *History of the* (1801) is a
very different work from the first and second
volumes, which are a continuation of the first.
The fourth volume is a history of the fourth of the three
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volumes, which are a continuation of the first.
The fifth volume is a history of the fifth of the three
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volumes, which are a continuation of the first.

The sixth volume is a history of the sixth of the three
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volumes, which are a continuation of the first.
The seventh volume is a history of the seventh of the three
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volumes, which are a continuation of the first.
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volumes, which are a continuation of the first.

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The eleventh volume is a history of the eleventh of the three
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very different work from the first, second and third
volumes, which are a continuation of the first.

who left the breast works when our ammunition failed. I had put my last charge in my gun, and attempted to fire it, but my gun, an old-fashioned flint-lock, missed fire; snapping two or three times. I dropped on my knees behind the breast works, catching out my jack-knife and picking the flint with it, by which time the soldiers near me had all retreated. At that instant a red-coat soldier, who had run forward of the British advancing column, came up to the breast work and thrust his gun and bayonet over at me, exclaiming: "D——n you! now I've got you!" I struck his gun aside, springing on my feet and fired my gun, the muzzle touching his body, making a hole through him, I should judge, as large as my arm. As my last charge was gone and my gun old, I jumped over and seized the dead man's gun and cartridge box, sprang back and loaded and fired his few remaining cartridges, sending his British bullets among the British as they advanced, and then I turned and retreated.' This same Enoch Richardson was one of the soldiers who went in that daring expedition up the Kennebec River, and through the awful, woeful forest to Quebec. He was one who entered the city, but as it became necessary to escape immediately, he jumped down about eighteen feet, where his fall was broken by about three feet of snow and made his escape, and after a long time made his way back to his home after great hardship and suffering. When he was a soldier at Ticonderoga, the time of his enlistment, and of two of his brothers and some of their old neighbors expired a very short time before the taking of Burgoyne's Army. They came home across Vermont by hilly and rough roads without shoes, and begged what food they had by the way, as their money was worthless. They arrived home weary and destitute. Three days after their arrival a recruiting officer came for volunteers to hasten to Ticonderoga, as there was a prospect of capturing Burgoyne's whole army. This Enoch Richardson put down his name, turned around and walked directly back over those hard and hilly roads and was there at the surrender of Burgoyne's Army. Few soldiers ever had such courage and perseverance as Enoch Richardson, whose remains are in Canaan Broad Street Cemetery. I have often, when a child, listened with, as it were, a breathless attention to anecdotes of that war by my father Joshua, who was one of the army who

were successful in driving the British out of Boston. He said that just previous to the cessation of hostilities, and the agreement to evacuate Boston, our army threw shells into the town for three nights in succession, and that from the hill they occupied, Copp's Hill, he could hear the rip and tear of the roofs of the buildings as those shells entered. The last evening of the time the British were allowed in which to get on board their fleet and depart was a busy, noisy night in Boston. He said that he and many of the soldiers remained up and listened all night to the rattle of wheels on the pavements, to the voices of men and women, to the barking of dogs, etc., two miles distant, as the air was favorable to make the sounds distinct. It was a kind of music under the circumstances which pleased our soldiers well.

“He used often to tell of toils and hardships and sufferings at or near Ticonderoga. He was with our army in its retreat some time previous to the surrender of Burgoyne. The British were successful in fortifying a high eminence, where they could play upon a portion of our army without any danger of being reached in return. Our troops were under the necessity of leaving in great haste, and were pursued some distance and annoyed by the enemy. Men were frequently killed and wounded by cannon shots. While on the march one soldier, marching at his side, was shot through the body by a cannon ball and pitched against him as he fell, pushing him out of the ranks. They were under the necessity of passing through a considerable forest to reach a place where they could obtain food and rest. This forest was infested by Indians, in what numbers they did not know, and this part of the army was under the necessity of scattering and getting through the woods as best they could. He was in the rear and after they got into the woods and night was approaching, he and a few with him, found a soldier who had just been killed and scalped by an Indian. It soon became dark; they lost their small path and not agreeing in their opinions, which way the path was, they became separated and my father found himself alone hunting for the path in perfect darkness. He got down and crept on his hands and knees, feeling for the foot-path and immediately caught hold of a man's leg. He and the other were both frightened, thinking of the Indians in the

woods but he soon learned that the man he had found was his brother, John Richardson. He told him to stay where he was till he crept on and found the path which he believed was near. He soon found it and called softly to his brother and they felt their way along together, until the path led them out into a small low meadow. At length the path seemed to be gone, and he being forward, suddenly stepped off into a creek of deep mud with a little water, falling on the breech end of his gun and driving it down, muzzle foremost the whole length into the mud. He clambered out with the assistance of his brother, being careful to save his gun and they traveled up the creek until they felt out a place where they could get across. They soon saw a light up on higher ground and carefully picked their way till they arrived at the place where there was a house and barn filled with soldiers who had arrived there and were packed close in almost every place where a man could lie down for rest under shelter; and none of them had any food that day unless it was some small and hasty lunch in the morning as they were starting. But he said there was an officer and assistant there with a light beside of a cask of good wine, which they had obtained and they told him and his brother that it was the rule for each one as he arrived to drink a pint of wine, which they did, and find the best place they could and lie down. The house was full and the barn also. In the house his brother crowded down between two soldiers. He could find no place for a time, but at length he discovered some low shelves, far enough apart so that a man could crowd in between them, but not long enough for him to straighten himself in. He crowded himself in between two of these shelves with his feet drawn up considerably and lay until his limbs began to ache from contraction and then he crept out and got his feet down on the floor between some of the men and stood a short time, and then crawled in between the shelves again. He passed the night without any sleep. By morning some provisions had been obtained, though they were then poorly supplied, and soon after they reached Fort Edward."

Enoch and his brother were stationed at Newcastle for three months, in November, 1776, Enoch was a corporal there and at Saratoga. He was sergeant in the Rhode Island campaign from March, 1778, to January, 1779. John was stationed at Great

Island in November, 1775, and was also at Saratoga and Rhode Island. On the evening of May 2, 1777, dispatches were received by the Committee of Safety of this state, informing them that the garrison at Ticonderoga was threatened with capture by the enemy, and urging immediate reinforcements to that important post. The matter was considered by the committee and on the following day the chairman, Hon. Josiah Bartlett, dispatched messengers to Colonels Ashley of Winchester, Benjamin Bellows of Walpole, and Jonathan Chase of Cornish, entreating them "by all that is sacred to raise as many of your militia as possible and march them to Ticonderoga." In accordance with that request, Colonel Ashley marched with 109 men, Colonel Bellows with 112, Colonel Chase with 159, and Capt. Josiah Brown with fifty-four men from Col. Enoch Hale's regiment.

In the pay roll of Colonel Chase's regiment are the names of Ezekiel Wells and Daniel Kimball, sergeants; James Jones, corporal; William Richardson, Asa Williams and Josiah Clark, privates. These men were in the company commanded by Joshua Hendee of Hanover. They marched to Ticonderoga May 7, 1777, 112 miles, and finding the alarm premature, were discharged after service of forty days. For this service they received eight pounds, six shillings.

The second alarm from Ticonderoga was more serious than the first. Maj. Francis Smith of Plainfield took command of Colonel Chase's regiment and marched to Ticonderoga on the 27th of June and with him were the following men: Thomas Baldwin, who was discharged an ensign after seven days' service, and Corp. Thomas Gates. The latter was one of the grantees in the charter. Jeremiah Meacham and Asa Kilburn, who served eight days each; Jedidiah Hibbard, William Richardson, John Seofield, Samuel Lathrop and Daniel Hovey. The ferriage of 209 horses over the Connecticut River is put down at two cents each, amounting to three pounds, nine shillings and eight pence.

Ticonderoga was garrisoned by 3,000 men under General St. Clair. General Burgoyne was approaching with an army of 8,000, and on the 4th of July planted a battery on Mt. Defiance, 750 feet above the American works. St. Clair, seeing that resistance would be hopeless, abandoned the fort on the night of

July 5th and escaped with the garrison into Vermont. The British pressed upon the fugitives and overtook them at Hubbardton, seventeen miles from the fort. Here a sharp engagement ensued in which the Americans fought so obstinately as to check the pursuit. We learn from Rev. Charles W. Richardson's tale that the brothers Enoch and John Richardson were there.

In September, 1777, there was a call for help from the army of General Gates at Saratoga. Colonel Chase's regiment responded with enthusiasm; Joshua Wells was captain; Jedidiah Hibbard, sergeant-major; John Scofield, Josiah Clark, Richard Clark and Enoch Richardson were privates. These men are believed to have joined in the battles of Bennington and Saratoga. On July 23, 1777, Capt. Joshua Hendee of Hanover, of Colonel Hobart's regiment, with two-months men, marched to join General Stark's brigade. In this company were Sergeant Ezekiel Wells and Privates Nathaniel Bartlett, Josiah Clark and Elisha Bingham. Ezekiel Wells also served in the defense of Portsmouth two months from September 27, 1777. In Captain Webster's company were John Hoyt, sergeant, and Robert Barber. Thomas Baxter, Ben Rob Birts, and Gideon Rudd were in Captain House's company, Colonel Chase's regiment of Stark's brigade, in September, 1777, from Canaan.

Among the absentees from Colonel Cilley's regiment at Valley Forge, January, 1778, was Thomas Baxter, who was then thirty years old, left sick at Albany in hospital. He enlisted in 1777 for three years under Colonel Chase. Birts was crippled in his campaigns. He enlisted in 1777 for three years when twenty-six years old. He returned to Canaan, where he had a wife and child, and became a charge upon the town. Gideon Rudd married Delight, eldest daughter of John Scofield, the old settler, who "for divers good causes me thereunto moving, but more so especially for the love and good will I bear unto my well-beloved daughter Delight, wife of Gideon Rudd," conveyed to her one hundred acres of land. Mr. Rudd lived in Hanover afterwards, and his name is commemorated in the "Rudsboro Road." John Richardson served in Rhode Island in August, 1778, under Captain Page of Colonel Gates' regiment. In 1779 volunteers were slow in coming forward. An earnest call was made for reinforcements. It was

not advisable to enforce a draft; Congress voted \$200 and the state \$300,—\$500 for recruits. William Ayer of Plaistow, afterwards of Canaan, served in General Whipple's brigade in the expedition to relieve Rhode Island in 1778. He was at Winter Hill in Colonel Burnham's regiment as second lieutenant in December, 1775. Nathaniel Bartlett was at Saratoga, was a sergeant in Captain Runnell's company on the western frontier, and served from Bunker Hill to 1780.

John Beedle was in Captain Osgood's company of rangers and joined the Northern army in July, 1775; afterwards he was in Captain Russell's company of rangers for service in New Hampshire, then in Captain Richardson's company for the defence of the frontier adjacent to the Connecticut River.

William Richardson was in the Revolution before he came to Canaan. He was in Capt. Ezekiel Gile's company of Col. Stephen Peabody's regiment, as second lieutenant; enlisted January 1, 1778, for service in Rhode Island, and was discharged January 6, 1779. He enlisted from Hampstead in Hezekiah Hutchins' company of volunteers, as a corporal, and marched from Hampstead to Saratoga in September, 1777. He was appointed second lieutenant in the Rhode Island campaign when he was thirty-two years old. He was at Bunker Hill and Ticonderoga at every alarm. He died February 25, 1829, nearly 83 years old.

Daniel Blaisdell enlisted from Hopkinton in Captain Clement's company and served at Newcastle and was at Ticonderoga. His brother, Parrott, was in Captain Marston's company and marched to Rhode Island in June, 1778. He re-enlisted in Captain Downe's company and served up to January 1, 1779.

Elisha Bingham was in Captain Hendee's company for two months and was at Stillwater as a corporal. Jonathan B. Cross enlisted from Methuen, Mass. He resided in Enfield and was town clerk of that town in 1784, but the pay rolls give him as serving from Canaan.

Josiah Clark served at Fort Washington and Kittery Point from November, 1775, to February, 1776, in Captain Salter's company. He was at Ticonderoga, Bennington, Stillwater and Saratoga. William Longfellow, said Abram L. Williams, was a minuteman in 1775 at Bunker Hill, served under Moses Little, was a sergeant on his second enlistment; was in New York and New Jersey in 1776, Trenton in 1777; the same year went pri-

vateering with Paul Jones and was captured in August and confined in England; was exchanged from Mill Prison. Another account told by one who heard him tell it, is, that he was captured and imprisoned. A plan of escape was made to dig underground. The dirt was to be carried out in the seats of their pants and the man who could carry most was to get out first. Longfellow was a very large man and weighed about three hundred pounds. There was only one other man larger than he. He was a very harsh and rough man and at the time of his death, when sitting in a chair gasping for breath, with his wife at his side feeding him medicine with a spoon, he said, "Faster, faster, you old devil." He died half an hour afterwards. He had an old straight sword four feet long which was sold after his death.

Richard Clark was at Saratoga in Colonel Chase's regiment in September, 1777. Daniel Colby served at Great Island in Captain Downe's company in 1775.

Nathan Follensbee enlisted from Plaistow when seventeen years old in 1779, and under Major Scott in 1781, was in Captain Webster's company.

Mathew Greeley enlisted from Salisbury in 1777 for three years in Captain Morrill's Company, Colonel Scammell's regiment. He served up to November, 1781. He fought with Washington, Gates and Greene; was one of those who conveyed Major Andre to Tappan and was at Stony Point under Clinton, when they passed up the Hudson and marched weary and foot-sore over the narrow defiles and ragged rocks under the guidance of the negro Pompey. He would tell of the boy and his curious antics.

Joshua Harris was at Ticonderoga in June, 1777.

Jedidiah Hibbard was at Ticonderoga and at Saratoga; was a sergeant-major.

James Jones enlisted from Lebanon; was at Bunker Hill and Ticonderoga twice.

Samuel Jones was at Fort Washington in November, 1775; joined the Northern Continental Army in 1776 and was an applicant for prize money at Portsmouth of the ship *Prince George*. He signed a petition for more pay in 1777, on the ground that "forty shillings was better when war began than

six pounds now." He was a second lieutenant at Ticonderoga in October, 1776, and in July, 1780, was enlisted in the first New Hampshire Regiment, and is described as being forty-eight years old, five feet four inches tall and of dark complexion.

Daniel Kimball was a sergeant at Ticonderoga in 1776; was at West Point in July, 1780, an ensign in Capt. Abel Stevens' Company and adjutant and ensign on Colonel Nichol's staff.

Robert Martin from June 26, 1777, to January 7, 1778, was a drummer with the troops at Rhode Island. He was at Mount Independence at the surrender of Burgoyne, and for a time was at Newcastle in Captain Calfe's Company in 1776, and from 1785 to January 14, 1787.

Jeremiah Meacham joined the Northern Continental Army in Captain Hayward's Company in 1776; was at Ticonderoga from October 28 to November 18, 1776, and in June, 1777.

Richard Otis was a corporal in Captain Canfield's Company at Ticonderoga in June, 1777, and in July.

Eliphalet Richardson was at Saratoga in September, 1777, and served also in the Rhode Island campaign in 1778.

Joshua Richardson served in the Rhode Island campaign.

Gideon Rudd was engaged in the New York service in 1779.

Moses Sawyer was at West Point in 1780 in Captain Butler's Company with John Hoyt. The latter was a sergeant at Bennington and Stillwater and was at Saratoga.

John Seofield, Jr., was in Colonel Chase's Regiment at Ticonderoga in June, 1777, with Daniel Hovey, Ezekiel Gardner, Jacob Clifford, Nathan Durkee and Samuel Lathrop. They were also at Saratoga the September following.

Henry Springer was enlisted in Captain Stone's Company from Haverhill, Mass., for three years in 1777, and in 1780 he enlisted to 1781, in Captain Dennett's Company.

Benoni Tucker enlisted for the campaign in Canada in July, 1776.

Joseph Wheat was on the pay roll of Captain Everett's Company in 1776; he marched to reinforce the army in New York in December and in April, 1777, was in Captain Walker's Company. At the alarm in June, 1777, from Ticonderoga, he was in Captain Emmerson's Company. He was also in the same com-

pany in Rhode Island in August, 1778. In June, 1779, he enlisted for one year in Captain Hawkins' Company, which was the Ninth Company of the Third New Hampshire Regiment. He was corporal in Captain McGreggor's Company in April, 1780.

Asa Williams was at Ticonderoga in Colonel Chase's Regiment in 1776 and again in June, 1777. He took up his residence in Enfield in 1779.

Warren Wilson was in Captain Sinclair's company at West Point in 1780.

John Worth served in the Rhode Island campaign.

Joshua Wells was in Captain Dearborn's company August 1, 1775, and as captain with ten other Canaan men. Jedidiah Hibbard, Thomas Miner, John Scofield, Jacob Clifford, Josiah Clark, Richard Clark, Nathan Durkee, Samuel Lathrop, Ezekiel Gardner and William Richardson marched to Saratoga in September, 1777, and joined General Gates. His brother, Ezekiel, was at Ticonderoga in May, 1777, and a sergeant in Captain Hendee's company at Stillwater and in Captain Lovejoy's company in September, 1779. Richard Whittier was at Saratoga in 1777 as corporal, and was a sergeant in Captain Robinson's company in the army in New York.

Robert Barber and Sergt. John Hoyt were in Capt. Ebenezer Webster's company. Robert Barber was appointed an ensign in the fourth company of the fourth regiment by Gov. John Wentworth in 1770. On September 6, 1777, the following letter was addressed to Capt. Robert Barber:

Sir, Agreeable to a request of Congress, and pursuant to order of the Committee of Safety of this state. You are hereby required forthwith to Draught or otherwise engage the one sixth part of your companies, not already in the war, including the Alarm list that are fit to bear arms, and able to march and perform their duty; to march from their homes at the farthest by the 15th. of this month, September, and proceed to Bennington and put themselves under the command of General Stark or the commanding officer there, or thereabouts, to serve until the last day of November next unless sooner Discharged. They are to be under the officers of this Regiment. The officers to have the same wages as the Continental Army and the soldiers \$15.00 per month, and 3d per mile for travel to Bennington one months pay to be advanced, every man to equip himself with a good Firearm and also a Bayonet and Cartridge box if possible. Given under my hand at Newmarket the day and year above written.

JAMES HILLS *Leut. Col.*

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The United States Pension Bureau has published a roll of the Revolutionary War pensioners for 1834 and for 1840:

LIST OF THE PENSIONERS ON THE RECORDS IN 1834.

Daniel Lary, private, Massachusetts Continental line, died May 13, 1827, aged sixty-eight years.

William Longfellow, private, Massachusetts Continental line, died in 1834; was eighty-three years old.

Richard Otis, private, Connecticut Continental line, died in 1834; was eighty-nine years old; transferred from Windham Co., Vt.

Eliphalet Richardson, private, Massachusetts Continental line, died October 3, 1831, aged eighty years.

Enock Richardson, private, New Hampshire Continental line, suspended act 1820, aged sixty-six; died, 1820.

Joseph Wheat, private, New Hampshire Continental line, suspended act 1820, aged sixty.

James Woodbury, private, Massachusetts Continental line, suspended, seventy-eight years old.

LIST OF REVOLUTIONARY PENSIONERS AND WITH WHOM THEY RESIDED
JUNE 1, 1840.

Bridget Wheat, age eighty-three; resided with Joseph Wheat.

Warren Wilson, age seventy-seven; resided with Joseph Wheat.

Elizabeth Currier, age seventy-four; resided with Theophilus Currier.

Josiah Clark, age eighty-two.

Nathaniel Bartlett, age eighty-three; resided with John Pressey.

Daniel Parker, age eighty-three.

Joshua Richardson, age eighty-two; resided with Joshua W. Richardson.

Daniel Colby, age eighty-seven; resided with Andrew Elliott.

Sarah Poland, age seventy-nine; resided with Elijah Gove.

Sarah Longfellow, age eighty-eight; resided with Stephen Williams.

Lydia Whitney, age eighty-eight; resided with Isaac Whitney.

Daniel Kimball, age seventy-seven; resided with David Townsend.

Nathan Follensbee, seventy-eight, and Mathew Greeley, aged eighty, are put down from Enfield.

Jonathan Locke was a recruit, as the following order shows:

CANAAN Mar 13. 1790

To William Gardner Esq Treas, Pleas pay to Jehu Jones or bearer the sum of twenty pounds with the interest due thereon being a Town bounty paid by the Town of Canaan to one Jona Lock a Recruit in 1782.

SAMUEL JONES WM RICHARDSON *Selectmen*

To be allowed on Mr Jones tax for 1784.

THE MILITIA AFTER THE REVOLUTION.

The militia law passed in 1792 divided the militia of the state into brigades, regiments and divisions. Each regiment was divided into two battalions. The towns of Lebanon, Enfield, Canaan and Grafton formed the first battalion of the Twenty-Third Regiment; and the towns of Hanover, Lyme, Dorchester and Orange the second battalion. In 1796 the office of major of the first battalion is shown to be vacant by the adjutant-general's report. In 1808 it is the same. There is no evidence that any militia assembled for training in Canaan before 1808, but it is probable they did, as a petition was presented to the president and council in January, 1786, requesting the appointment of Capt. Robert Barber for field officer, and intimating that Samuel Jones, who wished for the position, was not desirable. Before 1792 this town was included in the Twenty-Fourth Regiment. John Currier was commissioned lieutenant in the fourth company of the Twenty-Fourth Regiment on September 20, 1794. He was appointed captain in the same company, from which he resigned in 1800.

In 1784 Samuel Jones was second major.

In the latter part of the year 1808 the Legislature passed a new law, which led to a new arrangement of the militia of the state. Free, able-bodied, male citizens, from sixteen to forty years of age, were to be enrolled without exceptions; there should be at least a company of light infantry or grenadiers to each battalion; one cannon, with carriage, harness and apparatus, should be furnished each company of artillery, also music, money and a color. There should be no more than one company of cavalry to each regiment; that these companies should be furnished music, money and colors; that each company should turn out for inspection of arms and military exercise on the last Wednesday of June, annually; also annually in August or September, and as often as the commanding officer should think proper, not exceeding four times a year. Each regiment should be called out annually during the months of September or October; that suitable meats and drinks, or thirty-four cents in lieu thereof, should be furnished each non-commissioned officer and private within the several towns and places on regimental or battalion musters; that the captain-general appoint

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of the growth of a great nation from a small colony of English settlers. The first settlers came to the New World in 1492, and the first permanent English colony was founded in 1607. The colonies grew and developed, and in 1776 they declared their independence from Great Britain. The United States has since become a great power, and its history is a story of the struggle for freedom and the development of a great nation.

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as many aids as he thought proper, with the rank of lieutenant-colonel; that gun houses should be provided for the cannon at the expense of the state; that each town should be kept provided with certain amounts of powder, balls, flints and camp-kettles.

The Adjutant-General's report for 1808 mentions the existence of thirty-six regiments, and it would seem that there were no companies training in Canaan recognized by the state. That there were muster days is evident by the vote of the town in August, 1808, which is the first vote on the records to refer to the militia. The warrant contained an article, "to see if the town will find non-commissioned officers refreshments on Muster Day." The article was dismissed. It was customary on muster days to drink as much rum as possible, and booths were set up along Broad Street where the thirsty might obtain strong drink. The selectmen issued licenses to persons desiring to sell, and the first one mentioned was to Daniel Blaisdell, Jr., in 1809 at the training on the 28th of September. William Parkhurst also received a license. Licenses were issued to these two men again in 1810.

Between 1808 and 1812 one new regiment was formed, the thirty-seventh, composed of men from Canaan, Dame's Gore, Orange, Enfield and Grafton. The officers at that time were: Caleb Seabury, lieutenant-colonel commandant; Levi George, major, first battalion; and Benjamin Choate of Enfield, major, second battalion. At the annual meeting in March, 1812, the town voted, "That each company have their choice whether they have 34c, or suitable meats and drinks on Muster Day, and each captain take the minds of his company at June training." This refers specifically to the law of 1808, which the town has first taken notice of.

The Thirty-Seventh Regiment held its musters in Canaan, and Canaan men were its officers. It was probably organized and recognized by the state in 1809. The adjutant-general's report for 1868 says, that in 1810 there were thirty-seven regiments of militia in the state. John H. Harris was appointed captain of the First Company of Infantry of the Thirty-Seventh Regiment on October 1, 1810, and resigned in 1812. In 1820 the officers were Otis Barney of Grafton, colonel; Daniel Pattee of Canaan, lieutenant-colonel; and William Livingston, major. Joseph

Dustin resigned as a lieutenant in the Sixth Brigade Second Division of the Thirty-Seventh Regiment in 1824. Under the law of 1830, Joshua Blaisdell was division inspector of the Second Division, Second and Sixth Brigades. Josiah P. Barber was colonel of the Thirty-Seventh Regiment, Elijah Blaisdell lieutenant-colonel, both of Canaan, and Fauntleroy Caswell, major. Under the revised statutes of 1840, the officers for 1843 were Eliphalet C. Gihnan, colonel; O. A. J. Vaughan, adjutant, and Horace S. Currier, quartermaster, all of Canaan. Vaughan had been appointed adjutant in 1841, and in 1844 was appointed lieutenant-colonel. He read law in the office of Jonathan Kitredge, and in 1857 moved to Laconia.

On August 29, 1838, John M. Barber was appointed ensign of the Fourth Company of the Thirty-Seventh Regiment. He was appointed captain of the First Company, April 5, 1841, and resigned March 29, 1842. There were forty-three men in this company. He was appointed fourth sergeant in the Granite Phalanx, of which J. Everett Sargent was captain, June 26, 1843. John B. Dustin was sergeant, and in the absence of his captain twice delivered an address to his company. It serves to explain the object which was sought to be accomplished by the militia, and is as follows:

Gentlemen, Officers and fellow soldiers. You are called together on this occasion by the laws of the State and country, for the performance of a duty, and the accomplishment of an object of no small moment to the interests of our common country and to the peace and safety of us all. I presume none of us are prepared to question the propriety and utility of the law which requires us thus to meet once in each year to revive, quicken and renew our martial spirit and to acquire that knowledge of military discipline which shall the better prepare us to defend our rights as men and as freemen and the better to secure to us those blood-bought privileges which our fathers bequeathed to us as the richest blessings of our inheritance.

If the law then requiring us thus to meet is right and proper surely this duty on our part should be esteemed a privilege and an honor, rather than as an irksome and laborious task. And thus it is considered by all those who truly know and feel the real spirit and value of martial exercise. To be sure the manner in which our military performances are sometimes and I may say frequently passed over, or absolutely shunned by many of our fellow citizens, both of those in military rank and honors and those of less distinction down to the com-

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mon soldiers, is not at all creditable to our military system. But you know there are those always and in all professions who are far more ready to receive the honors of office than they are to perform the duties which their offices demand at their hands.

But this is no objection to the real merits of our militia system. By training the great body of our citizens to act the part of soldiers we at once avoid the dangers arising to free institutions from a standing army, and render ourselves invincible by any foreign force that may arise against us. For tyranny would stand but a poor chance to success in conducting her battles with soldiers who fight for hire, and care not whether the victory or defeat attends them provided the pay be good — against citizen soldiers who know the value of their country and their homes, and know also and feel that death is much better to them than defeat. We would hope, gentlemen, that you feel in some good degree the importance of the true martial spirit. And from your appearance this day we are led to feel a strong confidence that there will be a still greater increase of this spirit in your future performances. When a company or regiment are both ready and willing to learn their duty and then do it, when they go through their military performances with spirit and pride and just ambition, there is a majesty in it, which enkindles a flame of patriotism in the heart of every true lover of his country. Gentlemen, the inspecting officer informs me that there are but few and very slight deficiencies in your arms or equipments today. The general appearance of the regiment will certainly suffer nothing by a comparison with its appearance on former occasions, or in comparison with those of other neighboring regiments. We hope to see still greater improvement in your appearance hereafter. Let more of your companies be uniformed, more of them drilled in a truly soldier-like manner, and let us see every man in the old Thirty-Seventh proud to show himself a soldier. My present limits will not permit of going into any topics in any degree foreign from my subject. I will merely remark that though we may and should as citizens take an interest in all the great questions which agitate our country and though we may have our individual preferences as to the candidates for governor or president, who may from time to time be held up as the candidates for those offices, yet as soldiers we are to love our country, and whether Polk or Clay or Captain Tyler, or the Mormon prophet, is president, we are to love our country with a soldier's love and defend her with a soldier's devotion. Gentlemen, in conclusion, may you have a safe return after this day's exercises are closed to your homes and families, and may you feel more than ever resolved to maintain and preserve our free institutions which render those homes so happy and those friends so prosperous.

Gentlemen, had I a general's commission to found a speech upon I could, of course, give you a much longer, if not a better address, but as I have not I will no further weary your patience, except by wishing you and yours a happy life in a happy home and in a free country.

An artillery company was organized in 1820. The militia system of New Hampshire was then doing its level best to make citizen soldiers of every man. It was complete in all arms but one. They lacked a six-pounder gun — brass one. They wanted it badly. At the date above named a meeting was called of all interested, to assemble in the hall of Capt. Joshua Harris' Tavern on the Street, to organize an artillery company and to appoint a commission to ask the state to loan them a gun. John Jones of East Enfield was elected the first captain, Nathaniel Currier of Canaan, lieutenant; and John Barney of Grafton, second lieutenant. After the election of officers they all drank freely of Captain Harris' rum, at the expense of Capt. John Jones and went home.

The application to Governor Bell was successful. Orders were sent to purchase land and build a house upon it, in which to store the gun. Captain Harris gave the deed of the land, and the house was built upon contract by Shubel Greeley of Goose Pond. Thus those citizens obtained their gun and were proud of it. They used upon occasion to exhibit their delighted patriotism by dragging it up and down the Street, and make a thundering noise firing off blank cartridges wadded with green grass. They kept this up for eighteen years, and about the last use they made of it was in the grievous days when liberty of speech was believed to be a crime, and that the ladies ought not to be allowed to meet together even in secret, to pray against slavery and oppression.

They would harness themselves to it and drag it through the Street, and fire it off at the closed doors of the offending abolitionists, yelling like wild Indians as the glass rattled from the sash, and that was about the last triumph under the old militia system. Soon afterwards the artillery company was disbanded, and the state conveyed its title to the town. Capt. Robert B. Clark was commander of the cavalry, or "troop," they called it. The troop was organized some years previous to 1820, and practiced horsemanship about twice a year. They were placed upon the retired list about the time the artillery fired its last wad.

In 1851 the Legislature passed a law, that the militia of the state should not be subject to active duty, except in case of war,

invasion, riot, or inability of the civil officers to execute the laws. This led to the militia becoming mere names on paper, and it soon ceased to have much vitality. At this date Caleb A. Sleeper was colonel; Daniel Follensbee, lieutenant-colonel; A. A. Currier, major, and William B. Follensbee, quartermaster. In 1857 the system of 1851 was abolished, and a new one instituted by the Legislature. This seems to be the end of the Thirty-Seventh Regiment, it did not reorganize under the new law. In 1859 an independent company was formed called the "Canaan Grenadiers," and was accepted by the town, Jacob Peters was captain, Gilman W. Clark, lieutenant, and Augustus F. Blake, ensign. It numbered thirty-seven men. This company existed until the outbreak of the Rebellion.

WAR OF 1812.

In the war of 1812 fears were entertained of an attack upon Portsmouth by the British fleet. In April, 1812, the President of the United States, ordered the Secretary of War to request Gov. William Plumer to order into the service of the United States such part of the quota of the militia as he should deem necessary for the defence of the sea coast of the state. Volunteers for the defence of that port did not offer with sufficient alacrity, and a draft was ordered. The quota for Canaan was fifteen men, for two months' service. Five men at once volunteered, namely; James Dustin, born in 1791, son of David and Rebecca (Cross) Dustin, leaving the trade of a tanner with Jacob Dow. After his discharge, he in company with Abner H., Joseph, Aaron C., Reuben and Daniel Colby, sons of Daniel, emigrated to Ohio, which was then the West. Jehiel Clark, born December 3, 1790, son of Richard, 2d., cousin of Colonel Josiah, enlisted as fifth sergeant. He married and lived on the farm afterwards owned by Col. Isaac Towle. Never was a prosperous man. Washington Wilson, son of John and Sary, born October 11, 1792. Joseph Dustin, brother of James, our "Brother Joe," born October 25, 1795. Frederic Noyes, son of Dudley, who in 1795 lived on the Howard Farm, and at this time on the Farrington Currier farm.

Nine men were drafted, of these only the following names have been preserved. Elijah Flanders, eldest son of Joshua, usually

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, the formation of the Constitution, and the growth of the nation to its present boundaries. The second part of the book is devoted to a detailed history of the United States from 1789 to the present time. It covers the early years of the Republic, the struggle for the abolition of slavery, the Civil War, and the Reconstruction period. The third part of the book is devoted to a detailed history of the United States from 1865 to the present time. It covers the Reconstruction period, the Gilded Age, the Progressive Era, and the modern era.

The fourth part of the book is devoted to a detailed history of the United States from 1914 to the present time. It covers the First World War, the Roaring Twenties, the Great Depression, and the Second World War. The fifth part of the book is devoted to a detailed history of the United States from 1945 to the present time. It covers the Cold War, the Vietnam War, and the modern era. The sixth part of the book is devoted to a detailed history of the United States from 1979 to the present time. It covers the Reagan Revolution, the end of the Cold War, and the modern era. The seventh part of the book is devoted to a detailed history of the United States from 1989 to the present time. It covers the end of the Cold War, the Gulf War, and the modern era. The eighth part of the book is devoted to a detailed history of the United States from 1991 to the present time. It covers the end of the Cold War, the Gulf War, and the modern era. The ninth part of the book is devoted to a detailed history of the United States from 1993 to the present time. It covers the end of the Cold War, the Gulf War, and the modern era. The tenth part of the book is devoted to a detailed history of the United States from 1995 to the present time. It covers the end of the Cold War, the Gulf War, and the modern era.

called "Corker," born in 1794 on the farm next north of Joseph Bartlett's, brother of Sylvester. He procured a substitute a day or two after reaching Portsmouth and came home. James Blaisdell, son of Daniel and Sally, born January 17, 1784, who went as a substitute for Nathaniel Derby. Nat. Barber, known as "Devil Nat," for his wild tricks, brother of Zebulon of Dorchester. He had been a soldier before, and went as a substitute for Timothy Sanborn. Amos Richardson, son of William. Joseph Blake, who was appointed an ensign, David Lary and Rufus Wilson, son of Warren. These men all enlisted in Colonel Sias' regiment, and Capt. John D. Harty's company, some on the 27th and 28th, and others on the 29th of September, 1814, for sixty days. They were stationed at what is known as "Portsmouth Plains," about a mile southeast of the court house. Four others are reported to have enlisted but their names are not on the rolls. Samuel Williams, a brother of Robert, who married Pernal B. Worth. Samuel Sawyer, and a man named Gile. Paul Cook, who was afterwards a partner with his brother-in-law, Abraham Pushee, harness maker at the "Corner." Cook afterwards died in Lyme. These men marched to Concord where they were mustered into service. David Dustin went along to carry their baggage. They were marched to Portsmouth and in two or three days were discharged and ordered home, the threatened attack having been a false alarm. Nathaniel Currier, many years a trader on the Street, was on duty as a soldier near Oswego, N. Y., one season during the war. Dan Welch, brother of Simeon, son of "Bomination" Welch, born on the Rufus Richardson farm, was in this war. He married Huldah Gould and died in Lowell, Mass., a poor man, without a pension. She applied for a pension, but died waiting for it. The Old Ladies' Home in Lowell pursued that pension, caught and captured it. Joseph Dustin and Dan Welch, both gifted men, left Portsmouth destitute of money. They proposed to each other that they become traveling evangelists, and in that way work their passage home. They began praying and exhorting, by the wayside or in houses, whenever they could find two or three gathered together. They were successful and returned home, neither tired nor hungry. Josiah Clark wanted to enlist and go to Portsmouth but had a lame foot and could not march.

MEXICAN WAR.

In Company H, Capt. Daniel Batchelder, of the Ninth United States Infantry are the names of four Canaan men, who enlisted May 1, 1847, for the war, James Andrews, Benjamin Bean, Sanford Gardner, and Bernard McCluskey. They sailed from Newport on the *North Bend*, May 21, 1847, landed on the 21st of June at Vigara, on the 14th of July began their march and were the first regiment to enter the fortress of Chepultepee, on the 12th of September. Asel Burnham was in either Captain Bodfish's or Captain Rowe's company of the Ninth Regiment.

WAR OF THE REBELLION.

May, 1861.*

The most exciting subject now is the war. There are occasionally flag raisings. Union badges and flags are everywhere seen. The old flagstuffs of the political parties serve the common sentiment. The young ladies wear rosettes of red, white and blue, and the boys wear medals decorated with the immortal colors. Every individual act of patriotism is greeted with three loud huzzas. All the old patriotic songs are being learned by the young patriots. There are no more any Republicans or Democrats. The Preceptor of our Academy has closed out and opened a recruiting office; he belonged to the inevitable Smith family, and enlisted for the war. There is a wildness about this enthusiasm that astonishes everybody, and it is very contagious; old and young throw up their hats and hurrah for the union. Clergymen have abandoned the everlasting negro question, and now preach upon the war. They pray for the confusion of traitors. Even here, where money was supposed to be as scarce as honesty and patriotism at as large a discount as veracity, the people will not tolerate traitors. They do not allow men to talk treason now. A few days ago a man who had no sense came into an adjacent village with a load of potatoes and attempted to exercise the freedom of opinion by abusing Government. But the men and dogs took after him so finally that he was obliged to leave his potatoes and flee to safety. Similar scenes are occurring every day.

My old mother, whose patriotism increases with her years, often wishes she were a man. She would go and fight the rebels. She has just prepared 300 bandages for the use of the wounded and is going about town inviting other ladies to do likewise. She is talking now of getting up a lot of white linen caps for the soldiers in the hot sun. Every day she is impatient to hear the news, and she prays that President Lincoln may hurry up matters and give the rebels a great

* Written in a letter of that date, by W. A. W.

battle, a crushing battle that shall smite them to the earth.. Our Postoffice exhibits a scene of excitement every day. Men who never took a paper now take a daily, and they are always present when the mail arrives. And those who are not able to take a daily are there also, and are impatient until some one reads the telegraph reports of the night before. A hundred questions are asked of the probable result of the war, and today there has been great rejoicing because the telegraph reports the President to have said that the war shall not cease till the Flag of the union waves over every fort, arsenal, custom house, and other public building within the national domain. Every one concurs in such sentiments. It is wonderful what universal burst of enthusiasm has escaped from northern hearts. There seems to be but one breast and its great throb reaches East, west, north and south, from the Atlantic to the Pacific, from the Canadas downward. It is thrilling to see a nation rushing to the service of its government, in such compact, glittering, intelligent, relentless masses. The world never before saw so sublime a spectacle, because the world never before saw so great a treason, so great a necessity for prompt, impulsive action. I would be glad to go, but my weak back would falter by the wayside under the weight of arms and blankets. In after years, when the events of this great treason are rehearsed by the winter firesides, these soldiers will enjoy a glorious and enviable pride in saying, "I was there—I helped put out the fires of treason." And what epitaphs the heroic acts of those soldiers are to furnish for the eye of future generations! Whole lives of uselessness are now to be illustrated by one act of patriotic devotion, that shall fill fame's trumpet so full, as it sends its swelling cadenzas with prolonged reverberations down to the remotest posterity. These are the times of great thieves and greater heroes, and each will win immortality in their degree.

Sixteen men volunteered in 1861, Charles Robie, Joseph Sylvester, Elijah W. Johnson, Job B. Jenness, Andrew J. Darush, Placid Adams, Thomas McNabb, William Tolbert, George B. County, Stephen Shephard, Frank T. Dustin, Peter Pieron, Henry Hoffman, James Kimball, Anthony Welch and William E. Allard.

On August 9, 1862, the town were requested to meet to see what should be done in regard to furnishing the town's quota of soldiers. They voted to pay each volunteer a bounty of \$100. Whereupon David Barnard offered to give the first man who should volunteer \$5. Twenty men came forward and gave in their names as volunteers for three years, and the individuals named opposite gave each man \$5:

The first part of the book is devoted to a general survey of the history of the subject, and to a discussion of the various theories which have been advanced to explain the origin of the human mind. The second part is devoted to a detailed examination of the various theories which have been advanced to explain the origin of the human mind.

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John N. Ford,	paid \$5 by David Barnard
Almond R. Decato,	" " " Dexter Harris
Thomas S. Marshall,	" " " William A. Wallace
William R. Call,	" " " Warren W. Wilson
Nathaniel W. Bean,	" " " William A. Wallace
Philip G. Prescott,	" " " Levi George
George M. Richardson,	" " " Horace S. Currier
John J. Burns,	" " " Dexter Richardson
Abel Hadley,	" " " Frank Currier
John W. Philbrick,	" " " Darius Barnard
Sidney L. Colby,	" " " George Hinkson
Thomas E. Jones,	" " " Charles Day
Charles T. Langley,	" " " Thos. D. Avery
Frank Morey,	" " " Lewis C. Pattee
Orville Goss,	" " " J. S. Davis
Moses H. Marshall,	" " " Isaac Davis
Leedus Hebert,	" " " A. H. Cilley
John B. Lovering,	" " " Stephen Morse
Chas. D. Washburn,	" " " Eleazer Barney
Orson Makepeace,	" " " Joseph Dustin

Caleb Jones attended this town meeting fired with patriotism, and when the call was made for volunteers, he gave a pledge that if his boy Tom would not go he would, for he was bound to have the family represented, and he put down his name as proxy for Tom who took his place in the ranks and came home to die from the effects of exposure in camp life.

William W. George proposed to give each volunteer a dinner at Sanborn's Hotel the day they left for camp. Fourteen of these men received the bounty of \$100. Orson Makepeace, Charles T. Langley and William R. Call never enlisted. John N. Ford and Sidney L. Colby went afterwards. Thomas S. Marshall went but did not receive the bounty. Oliver B. Childs, William Digby, Aaron Sargent, Allen H. George and Ephraim Adams received the bounty besides the above fourteen, enlisting about the same time. The town voted to give volunteers for nine months' service \$100 and \$50 more if called out of the state. The selectmen with L. C. Pattee, William L. Harris, William P. Weeks and William W. George were appointed a committee to get recruits to make up the town's quota, and they were to receive one dollar for each recruit, but if the recruit went to the selectmen he was to receive the dollar. Every man who brought a

volunteer was to receive five dollars, and the families of the nine months' men were to be taken care of the same as the three year men. The following men enlisted for nine months receiving \$155, all in the Fifteenth Regiment:

Everett W. Dow	Gilbert J. Robie
Levi Martin	Rufus S. Goss
Hiram Jones	William W. Dustin
Austin Dunham	Don C. Washburn
David Legro	Albert Bradbury
Alvah Gilman	Edgar D. Aldrich
Dexter E. Bradbury	William A. Gordon
Abiel Sharp	Edwin D. Aldrich
James Furlong	Fred B. Wells
William Adams	

In 1863 the town voted to pay each drafted man \$300, agreeably to the law of the state passed June, 1863. The following received \$300:

Joseph D. Weeks	H. R. Norris
George T. Wells	L. K. Currier
Wm. A. Flanders	Albert F. Davis
E. H. Pressey	Edwin Shephard
Byron Edwards	George W. Davis
S. B. Morgan	Charles N. Morse
David H. Butman	Burns Edwards
George D. Harris	George Tilton
H. A. Nichols	Jas. M. Eaton
Samuel A. Colby	Denis County
J. S. Jones	

For these drafted men the following substitutes were furnished:

John Moriarity	for J. D. Weeks
Loftus Reed Mager	" Tilton Nichols
Henry Wallace	" George W. Davis
James Simpson	" Wm. A. Flanders
Alfred Marland	" George D. Harris
Adelbert O. Williams	" Edwin Shephard
Enos Gloggett	" Geo. T. Wells
James Harris	" Mathew H. Clark
John Lamontaine	" Sam L. A. Colby
Daniel Doherty	" H. R. Norris
John Mulholland	" George Tilton
Alfred Jones	" S. B. Morgan

The first of these is the fact that the
the second is the fact that the
the third is the fact that the

the fourth is the fact that the
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the thirteenth is the fact that the

the fourteenth is the fact that the
the fifteenth is the fact that the
the sixteenth is the fact that the

George Thomas	for L. K. Currier
Thomas Ayers	" Albert H. Davis
Albert H. Currier	" David H. Butman
Robert Smith	" J. M. Eaton
James Smith	" Byron Edwards
Edwin Gerush	" Burns Edwards
Theodore Shoemaker	" E. H. Pressey
John Marshall	" John S. Jones

On December 7, 1863, the town voted to borrow \$14,000 to fill out the quota of the town in response to the call of the President for 300,000 men on October 17, 1863, and the selectmen were requested to contract with William W. George and Albert M. Shaw to fill the quota, at \$500 per man unless they could be found for less. Elijah W. Johnson and John W. Hoyt volunteered and received \$555, Robert M. O'Connell, a veteran, received \$600, and George F. Taplin received \$250. The town paid Hollis B. Whitney \$500 for one volunteer and W. W. George \$10,633.50 for nineteen volunteers.

In 1864 the town voted to pay reënlisted men who had gone to fill out the quota \$100, and who were now in service, and to pay C. N. Homan \$300, who had been drafted. The following were the reënlisted men:

Timothy A. Dunham	Peter Perron
Alonzo Mitchell	Frank W. Carroll
Joseph Graville	Charles Prew
Albert York	Tyler Heath
Placid Adams	

The town voted that the "selectmen put in volunteers (to fill out quota) provided that any persons in town that are enlisted shall pay to the selectmen \$200 for exemption papers for three years to the number of 24, and the first 24 men who make application to the selectmen, shall be the ones that are entitled to the benefit and balance to be paid from the town treasury, and to pay future drafts \$300 or their substitutes. Bounties repaid to be divided equally with town and ones receiving benefit of foregoing vote." Twelve thousand dollars was voted to be raised to accomplish the foregoing. The following men received \$76, who paid \$200 for substitutes:

1701	1702	1703	1704	1705	1706	1707	1708	1709	1710
1711	1712	1713	1714	1715	1716	1717	1718	1719	1720
1721	1722	1723	1724	1725	1726	1727	1728	1729	1730
1731	1732	1733	1734	1735	1736	1737	1738	1739	1740
1741	1742	1743	1744	1745	1746	1747	1748	1749	1750
1751	1752	1753	1754	1755	1756	1757	1758	1759	1760
1761	1762	1763	1764	1765	1766	1767	1768	1769	1770
1771	1772	1773	1774	1775	1776	1777	1778	1779	1780
1781	1782	1783	1784	1785	1786	1787	1788	1789	1790
1791	1792	1793	1794	1795	1796	1797	1798	1799	1800

The first of these is the year 1701, when the first of the great fire of London was kindled. The second is the year 1702, when the second of the great fire of London was kindled. The third is the year 1703, when the third of the great fire of London was kindled. The fourth is the year 1704, when the fourth of the great fire of London was kindled. The fifth is the year 1705, when the fifth of the great fire of London was kindled. The sixth is the year 1706, when the sixth of the great fire of London was kindled. The seventh is the year 1707, when the seventh of the great fire of London was kindled. The eighth is the year 1708, when the eighth of the great fire of London was kindled. The ninth is the year 1709, when the ninth of the great fire of London was kindled. The tenth is the year 1710, when the tenth of the great fire of London was kindled.

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1751	1752	1753	1754	1755	1756	1757	1758	1759	1760
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James P. Barber
 Elijah Smith
 Geo. L. Whittier
 William Hall
 Benj. P. Nichols
 Daniel H. Campbell
 Jeremiah Whittier
 Geo. W. Randlett
 Augustus Shephard
 Albert E. Barney
 H. H. Wilson
 Chas. Davis

George E. Cobb
 D. G. S. Davis
 Aaron Aldrich
 Daniel Hazeltine
 Chas. H. Leeds
 Wm. G. Somers
 Geo. W. Murray
 Elijah Whittier
 Warren F. Wilson
 Moses E. Currier
 Newton B. Gates
 Geo. C. Bradbury

On August 29, 1864, a town meeting was called "to see what the town would do to fill out the quota required by the call of the President for 500,000 men." The town resolved to pay the largest bounty provided by the act of August 19, 1864. They resolved to pay \$400 bounty to all persons having residence in the town three months prior "who volunteer," and to hire \$4,000 to accomplish it. Five hundred dollars bounty was paid the following volunteers:

Daniel Stickney
 John Holt
 Geo. P. Clark
 James Wilson

Sidney L. Colby
 Jas. W. Atherton
 Edson J. Fifield
 Everett W. Dow

William W. George furnished five volunteers and three substitutes, also fifteen volunteers, and substitutes for 24 enrolled men.

On November 30, 1864 the town voted that the "Selectmen should put men into the military and naval service in anticipation of a call," and to hire \$20,000.

At the annual meeting in 1865 William W. George was appointed "Military Agent of the town with exclusive control."

The men arranged by regiments is as follows, some of the names occur twice because of reenlistment:

SECOND REGIMENT.

George B. County, Company B; enlisted May 27, 1861; mustered in June 7, 1861, for three years; transferred to Fifty-Seventh Company, Second Battalion, Infantry Company, September 9, 1863; discharged May 26, 1864.

Charles A. Pratt, Company C; enlisted May 20, 1861; mustered in June 1, 1861, for three years; deserted, Concord, May 24, 1863.

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Benjamin W. Adams, Company I; enlisted May 20, 1861; mustered in June 7, 1861, for three years; deserted, Concord, April 8, 1863; apprehended February 28, 1864; discharged April 14, 1865.

Dennis County, Company I; enlisted May 18, 1861; mustered in June 7, 1861, for three years; discharged, disabled, January 1, 1863. (See First New Hampshire Light Battery.)

Michael C. Miner, Company I; enlisted May 19, 1861; mustered in June 7, 1861, for three years; mustered out June 21, 1864.

Lyndon B. Woods, Company I; enlisted May 25, 1861; mustered in June 7, 1861, for three years; mustered out June 21, 1864.

Jonathan Merrill, Company I; enlisted May 20, 1861; mustered in June 7, 1861, for three years; wounded severely, Gettysburg, July 26, 1863; discharged, disabled, May 2, 1864; mustered out June 21, 1864.

RECRUITS.

William Thompson, Company K; enlisted December 3, 1863, for three years; promoted corporal May 1, 1865; mustered out January 19, 1865.

Joseph Saunders, Company K; enlisted December 3, 1863, for three years; wounded, Cold Harbor, June 3, 1864; mustered out June 26, 1865.

Carlos Smitz, Company K; enlisted December 3, 1863, for three years; transferred to navy April 29, 1864; served on *Mt. Vernon* and *Connecticut*; discharged August 11, 1865.

John McCullom, Company F; enlisted December 3, 1863, for three years; promoted corporal January 1, 1865; to sergeant September 1, 1865; mustered out December 19, 1865.

Robert McConnell, Company H; enlisted December 11, 1863, for three years; discharged, disabled, May 22, 1865.

Patrick Ledlow, Company —; enlisted December 6, 1864, for three years; deserted December 10, 1864.

John W. Hoyt, Company E; enlisted December 29, 1863, for three years; wounded, Cold Harbor, June 3, 1864; transferred Company C, Twelfth Regiment, June 21, 1865; absent detached service December 19, 1865; discharge to date December 19, 1865.

John (alias William) Dorsey, Company F; enlisted November 30, 1863, for three years; deserted April 11, 1864; apprehended; promoted corporal January 1, 1865; promoted sergeant June 25, 1865; discharged December 19, 1865.

Francis Bearo, Company F; enlisted November 30, 1863, for three years; discharged December 19, 1865.

James Green, Company F; enlisted November 30, 1863, for three years; deserted, Point Lookout, Md., January 3, 1864.

Thomas Presly, Company F; enlisted December 3, 1863, for three years; transferred to navy April 30, 1864; served on *Mt. Vernon* and *Tacony*; discharged July 25, 1865.

Thomas Kerby, Company F; enlisted December 3, 1863, for three years; transferred to navy April 30, 1864; served on *Quaker City*; discharged July 25, 1865.

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John Kelley, Company F; enlisted December 3, 1863, for three years; wounded June 3, 1864; deserted on furlough November 10, 1864.

Henry Preston, Company F; enlisted November 30, 1863, for three years; deserted, Bermuda Hundred, Va., June 1, 1864.

RE-ENLISTED VETERANS.

George Young, Company K; enlisted December 4, 1863, for three years; transferred to Company B April 28, 1864; discharged May 25, 1865.

William Whitmer, Company F; enlisted November 30, 1863, for three years; deserted, Point Lookout, Md., January 18, 1864.

The Second Regiment was at the battles of First Bull Run, Siege of Yorktown, Williamsburg, Fair Oaks, Savage Station, Peach Orchard, Glendale, First Malvern Hill, Second Malvern Hill, Bristow Station, Second Bull Run, Chantilly, Fredericksburg, Manassas Gap, Gettysburg, Wapping Heights, Swift's Creek, Drury's Bluff, First and Second Cold Harbor, Petersburg, Proctor's Creek, Chesterfield, Darbytown, Spring Hill and the occupation of Richmond.

THIRD REGIMENT.

Horace L. Davis, Company E; enlisted July 22, 1861; mustered in August 23, 1861, for three years; detached; musician Second Brigade Band, Tenth Army Corps; mustered out August 23, 1864.

James Simpson, Company A; enlisted October 12, 1863; killed, Drury's Bluff, May 13, 1864.

Stephen Hadley, Company E; enlisted July 26, 1861; mustered in August 23, 1861, for three years; wounded slightly, Drury's Bluff, May 13, 1864; again, Deep Bottom, August 16; mustered out September 9, 1864.

Tyler Heath, Company E; enlisted August 14, 1861; mustered in August 23, 1861, for three years; re-enlisted January 1, 1864; killed, Drury's Bluff, May 15, 1864.

Abel Hadley, Company E; enlisted September 1, 1862, and mustered for three years; died of disease, Morris Island, S. C., September 16, 1863.

RECRUITS.

Orville Goss, Company E; enlisted August 16, 1862; mustered in September 5, 1862, for three years; appointed corporal November 19, 1863; wounded severely, Drury's Bluff, May 13, 1864; discharged, disabled, May 10, 1865.

John N. Ford, Company H; enlisted August 9, 1862; mustered in September 6, 1862, for three years; killed, Charles City Roads, Va., October 27, 1864.

Edwin Gunsch, Company G; enlisted October 8, 1863; mustered in September 6, 1862, for three years; discharged, Philadelphia, Pa., October 28, 1864.

Zephraim Forties, Company K; enlisted February 1, 1865; mustered in September 5, 1862, for three years; mustered out July 20, 1865.

John Mulholland, Company D; enlisted October 14, 1863; mustered in in September 5, 1862, for three years; mustered out July 20, 1865.

John W. Philbrick, Company E; enlisted August 11, 1862; mustered in September 5, 1862, for three years; wounded, May 15, 1864, Drury's Bluff, and February 11, 1865, Sugar Loaf Battle; discharged June 26, 1865, Goldsboro, N. C.

RE-ENLISTED VETERANS.

Charles Prew, Company E; enlisted January 1, 1864, for three years; mustered out July 20, 1865.

Albert York, Company E; enlisted January 1, 1864, for three years; appointed sergeant; appointed first sergeant January 10, 1865; wounded, Fort Fisher, N. C., January 15, 1865; mustered out July 20, 1865.

This regiment was at Secessionville, S. C., Port Royal, James Island, Morris Island, Fort Wagner, and its siege, Drury's Bluff, Half-way House, Bermuda Hundred, Deep Bottom, Petersburg, Laurel Hill before Richmond, Fort Fisher.

THIRD REGIMENT.

Henry S. Hamlet, Company D; enlisted March 1, 1862; mustered in March 18, 1862, for three years; musician; appointed corporal; captured May 16, 1864; died, Millen, Ga., November 12, 1864.

Beletson Hoffman, Company K; enlisted October 16, 1863; wounded, Cold Harbor, June 4, 1864; died disease, Point of Rocks, Va., August 7, 1864.

John Lamontaine, Company C; enlisted October 20, 1863, for three years; mustered out August 23, 1865.

Albert H. Currier, Company C; enlisted October 20, 1863, for three years; missing, Deep Bottom, Va., August 14, 1864; returned; mustered out August 23, 1865.

Warren W. Hamlett, Company F; enlisted March 15, 1862; mustered in November 3, 1862, for three years; wounded, August 16, 1864, Deep Bottom; mustered out March 23, 1865.

Orra H. Hardy, Company F; enlisted March 26, 1862, for three years; musician; died disease, Beaufort, S. C., November 20, 1863.

Alfred Marland, Company K; enlisted October 15, 1863, for three years; promoted first lieutenant, Company H, February 17, 1865; mustered out August 23, 1865.

Oscar F. Washburn, Company K; enlisted March 18, 1863, for three years; promoted corporal; died disease, Fort Munroe, August 13, 1864.

Samuel Sleeper, Company K; enlisted March 26, 1862, for three years; discharged April 16, 1865.

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Thomas Ayers, Company B; enlisted October 21, 1863, for three years; transferred to navy April 27, 1864.

George Thomas, Company H; enlisted October 16, 1863, for three years; deserted July 6, 1864; sent to regiment May 29, 1864, from hospital Beaufort, S. C., N. F. R.

Theodore Shoemaker, Company I; enlisted October 17, 1863, for three years; deserted, White House, Va., June 1, 1864.

RE-ENLISTED VETERANS.

Peter Perron, Company I; enlisted September 18, 1861; re-enlisted February 14, 1864, for three years; wounded July 26, 1864; discharged July 20, 1865.

Timothy A. Dunham, Company I; enlisted September 18, 1861; re-enlisted February 18, 1864, for three years; mustered out August 23, 1865; wagoner.

This regiment was at Port Royal, Pocotaligo, Fort Wagner, Fort Sumter, Drury's Bluff, Bermuda Hundred, Cold Harbor, Deep Bottom, Fort Andrews, Fernandina, Morris Island, Petersburg, Fort Fisher.

FIFTH REGIMENT.

Elijah W. Johnson, Company I; enlisted August 23, 1861, for three years; discharged January 28, 1862; was a recruiting officer of this regiment in 1861; received sixty-three recruits and was appointed first lieutenant October 12, 1861.

Richard K. Martin, Company I; enlisted August 27, 1861, for three years; corporal; killed, Antietam, September 17, 1862.

Ezra Cutler, Company I; enlisted September 23, 1861, for three years; deserted October 19, 1862.

George E. Cilley, Company I; enlisted October 11, 1861, for three years; discharged, disabled, February 28, 1862.

Placid Adams, Company I; enlisted September 12, 1861, for three years; re-enlisted January 1, 1864; discharged December 6, 1864.

Henry Evans, Company I; enlisted September 27, 1861, for three years; discharged, disabled, August 16, 1862.

Job B. Jenniss, Company I; enlisted September 9, 1861, for three years; wounded, December 13, 1862, Fredericksburg; May, 1863, Chancellorsville; July, 1863, Gettysburg; deserted, Point Lookout, February 12, 1864.

Ephraim Adams, Company I; enlisted August 14, 1861, for three years; wounded, June 3, 1864, Cold Harbor; transferred Second Battalion, V. R. Company, October 25, 1864; discharged June 22, 1865.

George W. Kimball, Company I; enlisted September 16, 1861, for three years; wounded, Chancellorsville, May, 1863; killed, Gettysburg, July 2, 1863.

Alonzo Mitchell, Company I; enlisted September 2, 1861, for three



